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Thoreau's Last Lecture—New Letters, More Context

Robert F. Clarke

On Tuesday, December 11, 1860, after completing the first half of a 290-mile train trip from Concord with an overnight stay in Worcester, Henry David Thoreau arrived in Waterbury, Connecticut, to deliver what was to be his last public lecture. As others have suggested, his decision to make the trip was fatal. Whether he contracted his "ultimately fatal cold" counting tree rings the week before his visit to Waterbury[1] or from some other source, the trip severely strained his constitution. In documenting most of the events of Thoreau's journey from Concord to Waterbury (with particular attention to his stopover in Worcester on the night of December 10), Edmund Schofield notes, "The weather during the trip—snowy, rainy, windy, and cold by turns—only compounded the effects of his error in judgment, though of course he could not have known beforehand what the weather would be because there was no weather bureau to issue forecasts."[2]

Bradley P. Dean and Ronald W. Hoag point out in their "Thoreau's Lectures after *Walden*: An Annotated Calendar" that "Thoreau . . . lectured just four times outside New England . . . [once in Philadelphia and three times in Perth Amboy, New Jersey, during an extended visit] and only three times in New England beyond his home state."[3] In addition to Waterbury, he also lectured in Providence, Rhode Island, and in Amherst, New Hampshire, during this period.

Dean and Hoag observe, too, that Thoreau was sometimes—but not always—perceived as a good lecturer:

> Measured by numbers alone, Thoreau's career as a lecturer did not amount to much . . .
>
> In fact . . . reactions—whether newspaper reports or comments in letters and diaries—both before and after the publication of *Walden*, indicate that Thoreau, more often than not, was well received by a significant portion of his audience and that many of his lectures drew enthusiastic responses from an apparent majority . . . [H]owever, he did not lack for critics and outright detractors, some of whom took exception not only to the alleged foolishness of what he said but also to the allegedly foolish manner in which he said it, to his platform demeanor and speaking voice. Not surprisingly, those who found at least some sense in Thoreau's message also tended to approve of him as messenger. Judged by all recovered responses, however, the truth seems to be that Thoreau was by no means a distinguished public speaker. In an age of platform eloquence, when most of the lecture engagements went to the most engaging lecturers, he may be said to have suffered from an occupational disability.[4]

The reception of Thoreau's Waterbury program proved no exception to the qualified and occasionally negative response his lectures received, as we shall see.

For his part, Thoreau commented freely in his journal on what he thought about lecturers, lecturing, and lecture audiences. He wrote on August 29, 1854, "The lecturer must commence his threshing as early as august [sic]—that his grain may be reduced to fine flour for his winter customers."[5] He was not always fully appreciative of those customers, however, as he made clear in his journal entry for January 11, 1857:

> For some years past I have partially offered myself as a lecturer; have been advertised as such several years. Yet I have had but two or three invitations to lecture in a year, and some years none at all. I congratulate myself on having been permitted to stay at home thus, I am so much richer for it. I do not see what I should have got of much value, but money, by going about, but I do see what I should have lost. It seems to me that I have a longer and more liberal lease of life thus. I cannot afford to be telling my experience, especially to those who perhaps will take no interest in it.[6]

Similar reactions appear in other journal entries.[7]

Augustus Sabin Chase (1828-1896), one of Waterbury's leading young citizens, corresponded with Thoreau in arranging the December 1860 lecture. Chase was then the corresponding secretary for the Young Men's Institute in Waterbury.[8]

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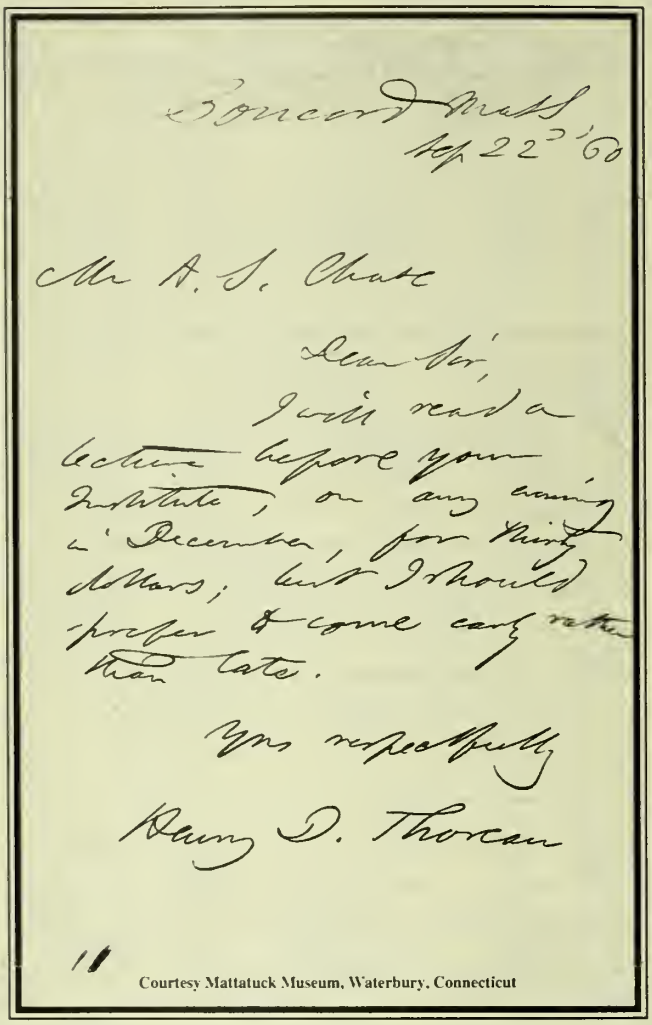

Concord Mass
Sep 22d '60

Mr A. S. Chase

Dear Sir,
I will read a lecture before your Institute, on any evening in December, for thirty dollars; but I should prefer to come early rather than late.

Yrs respectfully
Henry D. Thoreau

Courtesy Mattatuck Museum, Waterbury, Connecticut

It is not clear when he first contacted Henry, but we know that he wrote him on October 5: "I have yours of the 22nd ult—We accept your offer to lecture here and have assigned you for Tuesday evening December 11th. We have Rev. H. H. [i.e. H. W.] Bellows for the 4th & Bayard Taylor for the 18th. Please name your subject in advance of the time if convenient as we would like to be able to state it."[9]

Did Thoreau or Chase initiate the exchange? It seems unlikely that Henry would have made the first contact, given the distance between Concord and Waterbury, his apparent lack of personal connection to this area of Connecticut, the time of the year, and his mixed feelings about lecturing. I don't know that Thoreau was aware that Waterbury was a vital place with a sizeable and rapidly growing population interested in cultural, educational, and recreational programs. Incorporated as a city in 1853, the place soon became one of the North's significant Civil War manufacturing centers, maintaining its industrial importance through World War II, by which time it was known (at least locally) as "The Brass Center of the World."

I suspect that Chase's lasting fondness for the land, landscape, and surroundings of his boyhood home drew him to Thoreau's embrace of nature and made Thoreau attractive to him as a potential lecturer. Joseph Anderson pointed out in his history of Waterbury that "Few men have brought into their mature years so keen and affectionate a memory of the country life of boyhood days, so fresh a love of nature and so clear a knowledge of the things a boy learns on a farm."[10] Chase was a country boy, born and raised on his father's farm in Pomfret, across the state. Anderson further remarked that this remembrance of things past ensured in adulthood a "special enjoyment in the direction of out-of-doors affairs on his own estate."[11]

Thoreauvians have been aware of the reference to Henry's letter of September 22, 1860, but have not known that the letter itself, in fact, survived. However, during my quest to find out what I might about Thoreau's visit to my own hometown, I sought out the Mattatuck Museum for archival documentation of his lecture. Regardless of which card catalog drawer I consulted, nothing relevant turned up under any heading. Then I looked into a shelved file box containing material of the period. I couldn't believe my luck when, among various biographical and historical documents, I came upon Henry's original "22nd ult." From blue-lined white paper approximately 5 x 7 inches in size, Thoreau's manuscript hand jumped off the page at me. The letter read:

> Concord Mass
> Sep 22d '60
>
> Mr A. S. Chase
>
> Dear Sir,
>
> I will read a lecture before your Institute, on any evening in December, for thirty dollars; but I should prefer to come early rather than late.
>
> Yrs respectfully
>
> Henry D. Thoreau[12]

Not only would I add to the lore of the final lecture, but I would also provide an original, hitherto unknown Thoreau letter relating to it. For a non-academic admirer of Thoreau unaccustomed to such archival excitement, it was like finding the Holy Grail, which I was actually able to hold in my own hands, with no intervening protective barrier. I held it as Thoreau had when he sent it off and as Chase had when he received it.

But the find shed no light on the chronology of Thoreau's choice of topic. He must have responded to Chase's request (October 5) for topic information, but no record appears to have come down. The November 16, 1860, issue of the Waterbury *American* ran an advertisement for the Institute's lecture series:

> Institute Lectures—The Executive Committee have their engagements nearly completed for the ninth annual course of Lectures before the Young Men's Institute, the ensuing season. Judging from the list of names so far as engaged—embracing some of the old favorites, together with a judicious selection from among the popular lecturers whom we have not yet had the pleasure of hearing—we think the course will prove to be fully equal to the best yet given. It is expected that the opening lecture will be given by the Rev. Henry W. Bellows, D. D., of New York, the first week in December. He will be followed by Henry D. Thoreau, esq., of Concord, Mass., the well-known author; Rev. Thos. K. Beecher, of Elmira, N. Y., (a brother of Henry Ward); B. P. Shillaber, esq., of the Boston *Post*, (Mrs. Partington); Geo. W. Curtis, esq.; Rev. Dr. Chapin; Rev. T. L. Cuyler, and one or two others to be announced hereafter.[13]

Although the lecturers were identified, no topics were listed.

But the same Mattatuck Museum folder that had already produced such treasure yielded a second letter in Thoreau's hand, reading:

> Concord Nov. 24th
> 1860
>
> Mr A. S. Chase,
>
> Dear Sir,
>
> The subject of my lecture before your Lyceum, on Tuesday evening Dec. 11th, will be "Autumnal Tints."
>
> Yrs truly
>
> Henry D. Thoreau[14]

So there they were—two original letters documenting Henry's unfortunate trip to Waterbury, which had disastrous consequences in aggravating the illness that led to his early death a year and a half later.

A later foray into the museum's archives brought to light a self-published remembrance by Chase's daughter Alice, edited by her daughter Helen Streeter Whitelaw. In a parenthetical note, Mrs. Whitelaw refers to a total of three letters from Thoreau to Chase: "In September 1860, just six years after his marriage, he [Chase] was helping to arrange for speakers for the evening meetings of The 'Institute'. We have three letters from Mr. Henry D. Thoreau to Mr. A. S. Chase, which resulted in Thoreau coming to Waterbury from Concord to speak to the Institute on December 11th. His topic was 'Autumnal Tints.' His fee was $30."[15] Chase's letter of October 5 (which refers to Thoreau's "of the 22nd ult") is in the Berg Collection of the New York Public Library. However, the third letter (to which Mrs. Whitelaw refers, and which was actually the first of Henry's letters) is not with the others at the Mattatuck Museum, nor, apparently, was it ever donated to that repository. Whether it still exists is a matter of speculation and potential future research.

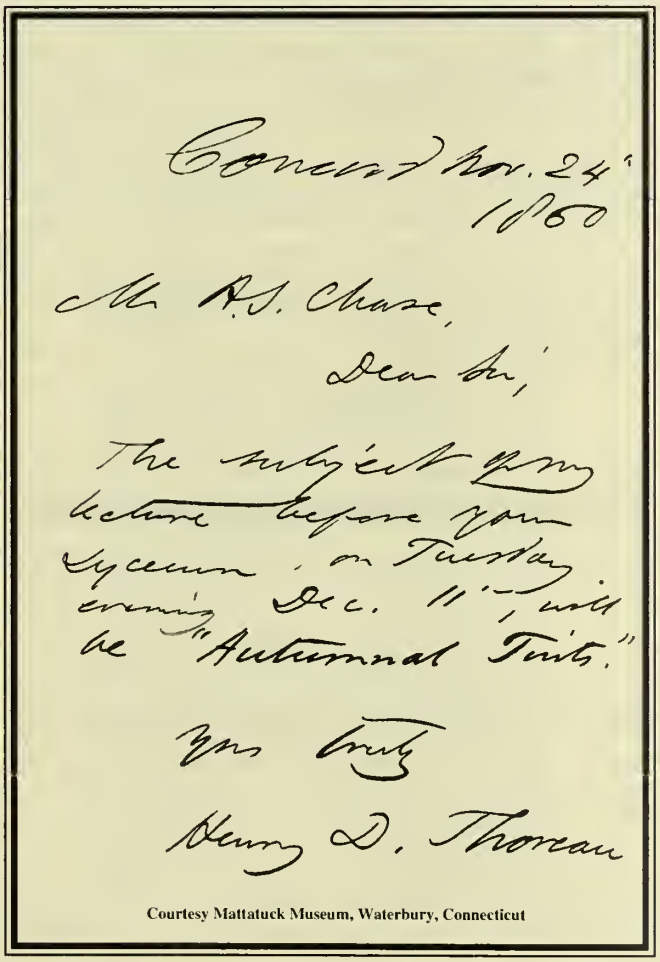
Many details of Thoreau's trip to and stay in Waterbury, the delivery of his lecture, and his return to Concord can be more or less reconstructed. Thoreau's failure to specify a date for his lecture gave Chase the opportunity to schedule it for December 11, which turned out to be unfortunate in terms of the weather conditions he endured the previous night, when he reached Worcester, as Schofield writes.[16] But Thoreau did specify his fee. As to the fee, Dean and Hoag point out that Henry was paid for about forty lectures, receiving "usually just ten to twenty dollars including transportation from Concord."[17] His asking thirty dollars for the Waterbury lecture suggests that he was covering travel costs in his fee.

Regarding Thoreau's arrival in Waterbury, Edmund Schofield suggests that the "9:20 A.M. train from Worcester to Springfield the next morning on the Western Railroad, with connections south to Connecticut, would get him to Waterbury in plenty of time for his lecture."[18] What connections did Henry have to make to reach Waterbury on time? The files of the Mattatuck Museum offered a possibility, but since it seemed circuitous, I consulted members of the Train Museum in Thomaston, Connecticut—alas, without success. But in examining the Waterbury *American* for the period, I came across the schedule of the Hartford, Providence, and Fishkill Rail Road, printed in the advertising section. Beginning October 8, 1860, two trains left daily from Hartford for Waterbury, one at 9:50 a.m. and one at 4:10 p.m.[19] Obviously, Henry's only choice would have been the latter, which would arrive in Waterbury at 6:08 p.m.

In the Waterbury *American* for November 30, 1860, the advertisement for the lecture series that season announced that the programs would begin at 8:00 p.m.[20] Admission to a single lecture was a quarter, for the series $2.00 for men and $1.50 for "ladies." Series admissions included use of the Institute's library (which at the dissolution of the Institute was donated to Waterbury's Silas Bronson Library).

The Institute's lectures were delivered in Hotchkiss Hall, the largest public gathering-place in Waterbury at the time.[21] The building stood at the northeast corner opposite the city's Green, at what has long been called "the Center" (meaning the center of the downtown area). Unless Chase met Thoreau at the station (and I assume he did), it would have been a five-block walk from train to lecture hall.

Where Henry supped and spent the night following his lecture remain matters of conjecture. I imagine that Augustus Chase took him in as a guest and provided him with both food and lodging. Although there were three local hotels in the general vicinity (Brown's Hotel, the Scoville House, and the Adams Hotel),[22] common courtesy and a measure of New England frugality might well have moved Chase to offer more personal accommodations. One of Chase's job-related responsibilities was to occupy rooms above the local bank,


Concord Nov. 24th
1860

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Dear Sir,

The subject of my lecture before your Lyceum, on Tuesday evening Dec. 11th, will be "Autumnal Tints."

Yrs truly

Henry D. Thoreau

Courtesy Mattatuck Museum, Waterbury, Connecticut

which included a guest apartment where his assistant slept (with the bank key under his pillow) during Chase's absences.[23] Henry might have stayed there, but no documentation confirms this as fact.

Undoubtedly not feeling his physical best, Thoreau was probably eager to get back to the comfort of home in Concord, and likely took the morning train on December 12, the day after he lectured in Waterbury. The departure time for the sole eastbound morning train (to Hartford)—the first leg of his journey—was 8:05.[24]

In his letter of November 24, Thoreau had told Chase that his lecture topic would be "Autumnal Tints." He had presented that lecture on four previous occasions the year before: February 22, 1859, in Worcester (Dean and Hoag's Lecture 59); March 2 and March 9 (Lectures 61 and 62) in Concord; and April 26 in Lynn (Lecture 63).[25]

Audience reaction to Thoreau's multiple readings of "Autumnal Tints" had been consistently fairly positive, but he had complex feelings about his audiences, and consequently sometimes perceived a greater than warranted incapacity to receive a lecture properly. He wrote in his journal on February 25, 1859: "All the criticism which I got on my lecture on Autumnal Tints at Worcester on the 22nd was that I assumed that my audience had not seen so much of them as they had. But after reading it I am more than ever convinced that they have not seen much of them,—that there are very few persons who do see much of nature."[26] On March 3, following the first Concord lecture, he made a lengthy journal entry that has been described as an "overdrawn, metaphorically tangled harangue."[27] And even though the reported responses indicate that his fellow townspeople received his second Concord delivery favorably, Henry insisted on analyzing rather than appreciating the good will of his audience on March 9. He wrote on March 10, "I feel it to be a greater success as a lecturer to affect uncultivated natures than to affect the most refined, for all cultivation is necessarily superficial, and its roots may not even be *directed toward* the centre of the being."[28]

The lecture delivered in Lynn on April 26, 1859, was reviewed in the Lynn *Weekly Reporter*. Although this review was not entirely uncritical, it would be hard to describe as anything but positive:

> We wish Mr. Thoreau had communicated some of the enthusiasm of his heart to his words, for then we think his lecture would have interested many more than it did. We feel compelled to say that we think he is a far better writer than reader or lecturer; and it is to us rather a mystery how a man with so much real fire, so much wholesome love of the beautiful in nature, can be so tame, so dull, even, in expressing the thoughts that fill his soul and pervade every part of his being. It is an anomaly in human nature undoubtedly designed for some good purpose, but wholly beyond our comprehension . . .
>
> Taken as a whole, we believe the lecture was enjoyed by a large proportion of the audience, and was listened to with deep attention by such, though we noticed that a few uneasy ones left the hall before it was finished. The manner, rather than the matter of the lecture is most liable to criticism from a promiscuous assembly, and in this instance we fear it was not so favorable for the lecturer as it should have been. But we certainly speak for ourselves, and we think, also, for a goodly number in the audience on Tuesday evening, when we return thanks to the committee who arranged the lectures, for the privilege afforded us of rambling for an hour with Mr. Thoreau through the fields and forests of the good old town of Concord.[29]

Even Henry Thoreau thought that his topic had been well received.

But written opinion of the lecture as delivered in Waterbury was a different story. In a review for the December 14 issue of the Waterbury *American*, George Townsend wrote:

> **Institute Lecture.**—The second lecture of the course before the Young Men's Institute was delivered on Tuesday evening last, by H. D. Thoreau, of Concord, Mass. Mr. Thoreau, as the author of two or three very entertaining books, one of which at least, descriptive of 'Life in the Woods,' has passed through several editions, has acquired a deservedly high reputation, but as a popular lecturer is evidently out of his element. In fact, as Artemus Ward would say, lecturing is not his 'fort.' The subject—'Autumnal Tints'—is a suggestive one, and in some hands would have formed the basis of a very interesting lecture,—as it was, it was dull, commonplace and unsatisfactory. There was nothing of the practical and very little of the poetical discoverable in it. It is possible, however, that the monotonous style in which it was delivered prevented the audience from duly appreciating whatever of real merit it contained as a composition. On the whole, probably no lecture[r] before the Institute has so thoroughly disappointed his auditory. However, there are favorite lecturers to follow, and we may look for some rich entertainments before the lecture season is over. The next lecture of the course, we believe, is to be on the 8th of January.[30]

Additionally, Townsend wrote in his diary for December 11, "Clear and pleasant. Susanne home at noon. In eve to Institute Lecture with Emma, by H. D. Thoreau. Very poor lecture. After lecture to encampment."[31]

Henry Thoreau hardly deserved Townsend's disdainful reaction. He may have lacked a gift for oratory, but his mind was full of rich and endless ore. Given his physical condition and the circumstances of his trip to Waterbury in December of 1860, he literally put his life on the line in delivering "Autumnal Tints" there. Because of this lecture engagement, we can never know what additional treasure the mine of his powerful and searching intellect might have yielded.[32]

Notes

[1] Walter Harding, *The Days of Henry Thoreau* (New York: Dover Publications, 1982), 441.

[2] Edmund A. Schofield, "The Origin of Thoreau's Fatal Illness," *Thoreau Society Bulletin* 171 (Spring 1985): 2.

[3] Bradley P. Dean and Ronald Wesley Hoag, "Thoreau's Lectures After *Walden*: An Annotated Calendar," *Studies in the American Renaissance*, 1996: 244.

[4] Dean and Hoag, "Thoreau's Lectures": 244.

[5] Henry D. Thoreau, *Journal, Volume 8: 1854*, ed. Sandra Harbert Petrulionis (Princeton: Princeton University Press, 2002), 307.

[6] Thoreau, *Journal IX: August 16, 1856-August 7, 1857*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 214.

[7] Dean and Hoag, "Thoreau's Lectures": 245.

[8] Dean and Hoag, "Thoreau's Lectures": 348.

[9] Thoreau, *The Correspondence of Henry David Thoreau*, ed. Walter Harding and Carl Bode (New York: New York University Press, 1958), 591. Thanks to Robert N. Hudspeth for pointing out that the text in Harding and Bode's edition should read "H. W. Bellows" rather than "H. H. Bellows."

[10] Joseph Anderson, *The Town and City of Waterbury, Connecticut* (New Haven: Price & Lee Company, 1896), 2: 310.

[11] Anderson, *The Town and City of Waterbury*, 2: 310-311.

[12] Henry D. Thoreau to A. S. Chase, 22 September 1860, Archives, M-27, Mattatuck Museum, Waterbury, Connecticut. Published by permission of the Mattatuck Museum.

[13] Lecture series notice, Waterbury *American*, November 16, 1860.

[14] Henry D. Thoreau to A. S. Chase, 24 November 1860, Archives, M-27, Mattatuck Museum, Waterbury, Connecticut. Published by permission of the Mattatuck Museum.

[15] Alice Martha Chase Streeter, *Recollections*, ed. Helen Streeter Whitelaw (Stonington, Connecticut: privately printed, Sheffield House, 1961), 13. From the Chase family file at the Mattatuck Museum, Waterbury, Connecticut. Quoted by permission of the Mattatuck Museum.

[16] Edmund A. Schofield, "Time Recovering Itself: E. Harlow

Russell's Thirty Years (and More) with Henry D. Thoreau," *Concord Saunterer* 17, no. 2 (1984): 33.

[17] Dean and Hoag, "Thoreau's Lectures": 244.

[18] Schofield, "Time Recovering Itself": 32.

[19] Hartford, Providence, and Fishkill Rail Road schedule, Waterbury *American*, November 16, 1860.

[20] Lecture series notice, Waterbury *American*, November 30, 1860.

[21] Anderson, *The Town and City of Waterbury*, 2: 40.

[22] Anderson, *The Town and City of Waterbury*, 2: 224-226.

[23] Streeter, *Recollections*, 14. Quoted by permission of the Mattatuck Museum, Waterbury, Connecticut.

[24] Train schedule, Waterbury *American*, November 16, 1860.

[25] Dean and Hoag, "Thoreau's Lectures": 361-362.

[26] Thoreau, *Journal XI: July 2, 1858-February 28, 1859*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 457.

[27] Dean and Hoag, "Thoreau's Lectures": 297-298.

[28] Thoreau, *Journal XII: March 2, 1859-November 30, 1859*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 32.

[29] Dean and Hoag, "Thoreau's Lectures": 302.

[30] George Townsend, review of Thoreau's December 11, 1860, delivery in Waterbury of the lecture "Autumnal Tints," Waterbury *American*, December 14, 1860.

[31] George Townsend, diary entry, 11 December 1860, George L. Townsend Collection, M-32, Mattatuck Museum, Waterbury, Connecticut. Quoted by permission of the Mattatuck Museum.

[32] I would like to thank Cynthia Roznoy, Ph.D., Suzie Fateh-Tehrani, and Rebecca Slaughter of the Mattatuck Museum, Corinne Smith, and members of the Railroad Museum of New England Inc. for assistance and moral support. Much of the history of Thoreau's lectures has appeared before. I urge those interested in the subject to consult the website of the Thoreau Institute at http://www.walden.org/institute/thoreau/life/lecturing/.

Make Your Own Thoreau Discovery!

As Bob Clarke shows in this issue of the *TSB*, undiscovered Thoreau and Thoreau-related manuscripts are out there waiting to be found. We encourage members of the Thoreau Society to visit their local libraries, historical societies, and museums in search of fugitive material. You might find a letter by Thoreau or to him, as Bob did; you might find a copy of the twenty-volume 1906 Manuscript Edition of Thoreau's writings, with a leaf of Thoreau manuscript tipped into the first volume. So make your own adventure of discovery, and let us know the results!

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Thoreau, the Reverend "Book-Hawker Hawkins," Horace James, and Doctor Lunsford Lane

Edmund A. Schofield

In an 1891 paper, Elias Harlow Russell, first president of what is now Worcester State College, reminisced about meeting Henry Thoreau at the home of a mutual friend, but did not specify the name of the friend, nor, in fact, give any details as to the date or place of the encounter.[1] By piecing together bits of evidence, both direct and indirect, it is possible to locate the meeting in the home of Thoreau's loyal Worcester friend and disciple, Harrison Gray Otis Blake, who then lived at 3 Bowdoin Street, and to fix the date and time of the meeting as Monday evening, December 10, 1860—exactly one week after Thoreau had begun to feel symptoms of the cold that would persist, intensify, and eventually cause his death a year and a half later.[2] Russell would meet Thoreau only this once, but the fortuitous timing of the meeting would ultimately lead to his inheriting almost all of Thoreau's manuscripts from Blake.[3] It was Russell who negotiated the publication of Thoreau's journal with Houghton Mifflin in the early years of the twentieth century.

Russell reported that in the course of conversation that evening Thoreau "happened to speak, in some connection, of a man named Hawkins who had lately called to solicit his subscription to a life of his father, a noted temperance lecturer. 'I told him,' said Thoreau, 'that I was not much interested in the subject, as my intemperance did not lie in the direction of ardent spirits.'"[4]

Thoreau's unwelcome caller has been identified as the Reverend William George Hawkins, rector of Saint John's Episcopal Church, Wilkinsonville (Sutton), Massachusetts, from April 1860 to April 1862, and editor of the *National Freedman* from 1863 to 1866.[5] Hawkins was peddling his *Life of John H. W. Hawkins*.[6] Moreover, the chronology of the Reverend Hawkins's presence in Massachusetts in 1860 has been established. His father having died in August 1858, the younger Hawkins was in Boston by 1859, when he wrote the preface to the first edition of the biography. The United States census for 1860 places him and his family in Wilkinsonville on July 9, 1860.[7]

John Henry Willis Hawkins was born in Baltimore in 1797. During his early years, he became an alcoholic, a condition he eventually overcame:

> Early in 1840 he associated himself with the Washington Temperance Society, originated at Baltimore in the same year, and immediately began to work earnestly in behalf of temperance. He developed a great power of influencing an audience, and so successful were his efforts in the work of reformation that he gave himself wholly to it.[8]

In his youth, he had been apprenticed to a hatter and quickly became a skilled artisan. He grew addicted to alcohol through his trade, in which liquor was freely doled out to apprentices. In spite of his alcoholism, in 1830 Hawkins was one of the "leaders in the hatters and cordwainers strikes [in Baltimore] and advocated for the ten-hour day."[9]

The younger Hawkins attended Wilbraham Academy (in Wilbraham, Massachusetts, southwest of Worcester) and Wesleyan University, graduating from the latter in 1848. He chose the Episcopal ministry as his profession and attended the Protestant Episcopal Seminary in Alexandria, Virginia, from 1848 to 1851. Over the course of his career, he held rectorships in Maryland, Massachusetts, Pennsylvania, New York, and Nebraska. When he called upon Thoreau in Concord, he was the rector of St. John's Episcopal Church in Wilkinsonville, a manufacturing village of the town of Sutton, Massachusetts, located a few miles south of Worcester on

the Blackstone River, and on the main railroad line between Worcester and Providence.[10] Although it may be impossible to determine exactly when or why Hawkins called on Thoreau to solicit a subscription to his biography of his father, a plausible scenario presents itself—a scenario connected to the source of the malady that aggravated Thoreau's tuberculosis and precipitated his death in 1862.

Thoreau likely caught this illness from Bronson Alcott on November 29, 1860, and not (as virtually all of his biographers have claimed) from counting tree rings on Nashawtuc (Nashawtuct, or Lee's) Hill on December 3.[11] This alternative explanation is supported by information in Alcott's diary, which includes a day-by-day account of an intensifying "cold" that Alcott believed he had caught at the annual meeting of the Massachusetts Teachers' Association, along with a copy of the program for the meeting.[12] Attended by two hundred and fifty teachers from throughout the state, the meeting was held in Concord's Town House on November 26 and 27, 1860.[13] Alcott, Concord's Superintendent of Schools, was host and chief organizer of the event.

Though a clergyman and not a teacher, Hawkins might well have gone to Concord to hawk the biography of his father because he suspected that a large and receptive pool of potential customers would be assembled there. He could easily have learned about the meeting from newspapers, at least six of which were being published in nearby Worcester at the time. The prospect of finding two hundred and fifty literate people gathered for two whole days in one place would no doubt have proven irresistible to him. With only one train changeover (in Worcester), Hawkins could have been in Concord in about three hours. The Thoreaus lived a short distance from the Concord Depot.

According to E. Harlow Russell, at Blake's home in Worcester on December 10, less than two weeks after the teachers' meeting, Thoreau said that "Hawkins . . . had *lately* called to solicit his [Thoreau's] subscription" (emphasis added). It is reasonable to conclude that Hawkins had knocked on Thoreau's door while the teachers were in town less than a fortnight earlier—that is, on or about November 26 or 27, 1860.[14]

While there is no way of telling from Russell's brief account how long Hawkins and Thoreau conversed, if they talked at any length they would have realized that—despite Thoreau's indifference to "ardent spirits"—they had a good deal in common when it came to slavery. Thoreau's involvement in antislavery has been studied in depth.[15] Hawkins, too, supported the movement, and expressed his commitment to it in several ways, among them through his association in Worcester with Lunsford Lane, a celebrated African American. Furthermore, Lane's relationship with the Reverend Horace James—whom Thoreau had met in Worcester in 1856—underscores the importance of Worcester as a nexus of reform and demonstrates that there was overlap between the Worcester circles in which Thoreau and Lane each traveled.

Hawkins, Lunsford Lane, and Horace James in Worcester

In April or May 1862, just before Thoreau's death, William George Hawkins moved the few miles from Wilkinsonville to Worcester.[16] In 1863, he became editor of the *National Freedman*, carrying out his duties from Worcester, where he lived until sometime in 1865. He relinquished this position in 1866. Shortly before moving to Worcester, Hawkins met Lunsford Lane, a former slave, author, and wide-ranging abolitionist lecturer who was born in North Carolina in 1803 and who had lived in Cambridge, Massachusetts, and Oberlin, Ohio, before moving to Worcester. Years earlier, Lane had paid his owner to gain his and his family's release from slavery.

Hawkins described meeting Lane in these words:

> The present writer was at that time [at the outbreak of the Civil War] residing in Wilkinsonville, where he first made the acquaintance of Lunsford [Lane], and so much interested did he become in his history that he is only fulfilling a promise then made, that at some time he would endeavor to make more public the foregoing history. Dr. Lane, at the same time, gave a lecture in the hall of that village, which was very well attended, and with which the people were much pleased.[17]

Hawkins soon kept his promise, writing *Lunsford Lane; or, Another Helper from North Carolina*, a rambling but nevertheless valuable biography of the former slave. He wrote the book while living in Worcester on Salisbury Street, across from the Highland Military Academy and very near the birthplace of historian George Bancroft, close to the current location of the American Antiquarian Society's Antiquarian Hall.[18] In it, Hawkins reported that before leaving Raleigh, North Carolina, Lane "had the satisfaction of witnessing the beneficial effects of the great Temperance Reformation of 1840, which swept over the North and the South"[19]—the very temperance effort in which Hawkins's father had participated.

Two decades before moving to Worcester, Lane had written his own account of his escape from slavery, *The Narrative of Lunsford Lane*.[20] His book is one of the better-known slave narratives today.[21]

John Spencer Bassett wrote of Hawkins's biography of Lane thirty-five years after it appeared:

> [Its] narrative is not free from the extravagances of a zealous Abolitionist. In places conversations have been reproduced with a freedom worthy of the Greek historians, and at times the author has allowed his imagination to portray surroundings which are characteristically Southern, but which in this case did not exist. As for the main facts of the narrative, I have no reason to reject them.[22]

Bassett granted that "[i]nformation about the case is hard to obtain in Raleigh, but from an old resident I obtained a corroboration of the account of the mobbing of Lane as . . . given [in Hawkins' book]."[23] Hawkins had written Bassett to assure him that "the facts were obtained from Lunsford himself, and that on a visit to Raleigh after the war the 'material facts outlined in the story' were confirmed by a number of colored people who had known, or were related to, Lunsford Lane."[24] Hawkins closed his reply to Bassett: "[Lane] impressed me as being a man of uncommon natural intelligence and truthfulness, and I have no doubt that the account of his life which I have given is substantially true."[25]

Bassett described Lane's parents as being "of pure African descent."[26] By 1850, having been redeemed from slavery by their son Lunsford, the elder Lanes were living in Wrentham,

Massachusetts, where they knew the Reverend Horace James, a Congregationalist minister. In February 1853, James became pastor of Worcester's Old South Church, the city's oldest parish. A mutual interest in natural history brought James and Thoreau together.

James welcomed Thoreau to his Worcester home on the evening of June 17, 1856. Curator of herpetology, conchology, crustacea, and radiata for the city's nascent Museum of Natural History, he apparently kept specimens at his home.[27] Thoreau came by to look at his reptile collection. James was also corresponding secretary of the Worcester Lyceum and Library Association, of which the present Worcester Public Library and the Worcester Society of Natural History are surviving offshoots. While living in Worcester, James was active in the temperance and abolitionist movements. He worked on behalf of the latter cause alongside Thomas Wentworth Higginson and Edward Everett Hale (then both living in Worcester).

Lunsford Lane, from his *Narrative*

Higginson and Hale, both of whom Thoreau also visited during the June 1856 trip to Worcester (his longest ever), were the principal movers behind the new natural history society, and both were curators. Thoreau had known Higginson—an accomplished amateur botanist, champion of John Brown, "preceptor" to Emily Dickenson, and faithful reader of Thoreau's works—for several years. (Higginson especially liked *A Week*, which he made a point of reading once a year.) George Frisbie Hoar, Thoreau's former student and later a perennial United States Senator, was also a force in the creation of Worcester's natural history society. Hoar lived in Worcester from 1850 until his death in 1905.

Thoreau and James apparently had a long discussion on the fine points of some of the more interesting specimens—ichthyological, amphibian, and ornithological, as well as reptilian—in the Worcester collection. Thoreau saw, "alive and in [a] bottle, with moss and water, the violet-colored salamander (*S. venenosa*) with yellow spots (five or six inches long), probably [the] same [he had] found in [a] stump at Walden,"[28] (In "The Bean-Field" chapter of *Walden*, he had written of the creature, "[F]rom under a rotten stump my hoe turned up a sluggish portentous and outlandish spotted salamander, a trace of Egypt and the Nile, yet our contemporary."[29])

Horace James—an acquaintance of both Lunsford Lane and Henry Thoreau—served as chaplain during the Civil War and also as an official of the Freedmen's Bureau, superintending the Freedmen's Colony on Roanoke Island, North Carolina. He was appointed to the position by Abraham Lincoln. In declining health after the war (he had contracted yellow fever during the war, nearly died, and later became sick during a tour of the Holy Land and Egypt), he lived at "Hillside," the country estate in Boylston, Massachusetts, of temperance lecturer John Bartholomew Gough. James died in Boylston in 1875, at fifty-seven. James City, North Carolina, is named for him.[30]

Like his biographer William George Hawkins, Lunsford Lane is first listed in the Worcester city directory for 1863, having recently moved to Worcester from Oberlin, Ohio. His occupation that year is given as "steward" at Wellington's hospital on Mason Street, which was the private undertaking of Worcesterite Timothy W. Wellington, a coal merchant. Mr. Wellington "provided, at his own expense, a hospital in Worcester, for the sick and disabled soldiers, which he supported [for] about five months, and dispensed aid to fifty or sixty sick or wounded men."[31] Hawkins described Wellington's contribution, and Lane's involvement:

> Deep were the sympathies aroused by the fearful carnage of civil war; thousands were made sick by the sudden change of life and diet, and many of these found in T. W. Wellington, of Worcester, a true and generous friend. The Massachusetts sick and wounded, at an early stage of the war did not receive that amount of care needed to preserve life . . . Mr.Wellington early saw that something must be done, and that there was no time for delay. With no desire for display . . . he secured a roomy house at No. 110 Mason Street, Worcester, which he opened on the 20th of August, 1862. Having known Lunsford Lane sufficiently to feel entire confidence in him, he placed him as steward over the hospital, into which the family removed.[32]

In his *History of Worcester in the War of the Rebellion*, Abijah Marvin stated that the hospital lasted for only five months, by which time a government-funded hospital had been established in Worcester. Therefore, Lane's tenure as steward would have expired rather early in 1863.[33]

According to Hawkins, Lunsford Lane "soon placed his family in comfortable circumstances" after their move to Worcester. In the city directories for 1864 through 1870, his occupation is described simply as "medicines." This cryptic designation refers to Lane's familiarity with medicinal plants, which Hawkins explained in florid prose:

> Early in life, when a slave . . . he had evinced considerable knowledge and good judgment in the curative art. Although he had perused no work or treatise upon "materia medica," we have no doubt that the best-informed members of the profession had much more respect for his evident good sense and modesty of professions than for the multitude of quacks who add nothing to the health or to the credit of the community.
>
> The vegetable medicines used by Lunsford among the slaves upon his master's plantation . . . were those of his own selection and the result of continued experiment . . . Soon people of the better class sought his advice, and readily accorded to him the physician's prenomen of Doctor. He had continued to practise the art after his settlement in the Free States . . . never designing, however, to enter upon it as a profession. And yet if Dr. Lane's Vegetable Pills have never done much good to mankind, he promises they will do no harm; but they have added something to his pecuniary support.[34]

For some reason, Lane's occupation is listed in the state census schedule for 1865 simply as "Laborer."[35] By June of that year, however, just two months after President Lincoln's assassination, Lane had been in North Carolina long enough to have investigated and written a brief report on the schools of that state, returning to Worcester in March of 1866.[36] His absence from Worcester during that period might have led to inaccuracy in the census entry.

Hawkins disappears from the Worcester city directories after 1865. According to the *National Cyclopædia of American Biography*, he "later served as chaplain of the Inebriate Asylum at Binghamton, N. Y.; he was also actively interested in domestic missions."[37] He died in 1909. Lunsford Lane is listed in Worcester directories through 1870, but in July 1869 the Lanes (Lunsford, his wife, Martha, and their daughters Clara and Maria) had sold their house on Wilmot Street to Franklin Whipple, Henry Goddard, and Dorrance S. Goddard.[38] They next appear in the United States census as living in Cambridgeport (a section of Cambridge, Massachusetts), in Ward 4, in July 1870.[39] There seems to be no further record of Lunsford Lane. The date and circumstances of his death are as yet unknown. It is possible (although unlikely) that he moved back to North Carolina to work with the freedmen there, perhaps in a school like the one he helped found in 1865.

Thoreau and Lane both walked the streets of Worcester, but they almost certainly never met. Because Lane was a nationally known abolitionist lecturer, Thoreau might have recognized his name, but Lane might well not have heard of Thoreau. Lane lectured in Wilkinsonville, and possibly other towns nearby, when Thoreau was still living, but not when Thoreau was passing through. Exactly where Lane was living when Thoreau gave his plea for John Brown in Washburn Hall, Worcester, on November 3, 1859, is unclear. In any case, Lane did not move to Worcester until shortly before Thoreau's death. They shared an interest in and knowledge of plants, but from different perspectives and for different purposes. Thoreau met Lane's friends William G. Hawkins and Horace James, but only once, and briefly, and the conversation probably did not turn to Lane in either instance. Nevertheless, both Thoreau and Lane found a hospitable climate in Worcester.

A station on the Underground Railroad, antebellum Worcester was a magnet and refuge for fugitive slaves. It was home to a small but distinguished African American community and to antislavery activists Thomas Wentworth Higginson, Edward Everett Hale, Abby Kelley Foster and her husband Stephen, and Eli Thayer (founder of the New England Emigrant Aid Society). A hotbed of abolitionism, it was arguably also the birthplace of the Free Soil movement. And, despite insinuations to the contrary, it welcomed Thoreau, Emerson, and Alcott to its halls, homes, and podiums. Interest in natural history and the arts (especially music and painting) was strong and growing. Both Henry Thoreau and Lunsford Lane were drawn by particular components of the political and cultural swirl of the place, and each contributed something to it. They never met, but both worked in the vineyard of social and intellectual liberty.[40]

Notes

[1] Russell's reminiscences of Thoreau were published in part in Thomas Blanding and Edmund A. Schofield, "E. Harlow Russell's Reminiscences of Thoreau," *Concord Saunterer* 17 no. 2 (1984): 6-14. Regarding the date of their meeting, Russell wrote that Thoreau had already contracted the illness that would lead to his death, and that Thoreau died about eighteen months after the gathering at Blake's. For a detailed study of Russell, his relationship with Thoreau, and the circumstances surrounding their one and only meeting at Blake's home in Worcester in December 1860, see Edmund A. Schofield, "Time Recovering Itself: E. Harlow Russell's Thirty Years (and More) with Henry D. Thoreau," *Concord Saunterer* 17, no. 2 (1984): 14-48 (especially Section III, "Worcester": 18-26).

[2] I here use the word "cold," although Thoreau was probably suffering from influenza. I suggest not that Thoreau *caught* his "cold" on December 3 but only that he "had begun to feel [its] symptoms" by then.

[3] Blake died in April 1898. He had inherited the manuscripts from Sophia Thoreau upon her death in 1876. In 1904 and 1907, Russell sold nearly all of them to George S. Hellman, a New York dealer, who in turn sold them to collectors. Most of Thoreau's manuscripts thus remained in Worcester for some three decades—longer than a significant proportion of them had been in Concord itself and, as it would turn out, longer than anywhere else. They are now scattered from coast to coast—the "sad dispersal" mentioned by Blanding and Schofield in "E. Harlow Russell's Reminiscences of Thoreau," 6.

[4] Blanding and Schofield, "E. Harlow Russell's Reminiscences of Thoreau," 11.

[5] Blanding and Schofield, "E. Harlow Russell's Reminiscences of Thoreau," 14n22.

[6] Published in 1859 in Boston and New York, in 1860 in Boston and Cleveland, and also in later editions.

[7] Blanding and Schofield, "E. Harlow Russell's Reminiscences of Thoreau," 14n22.

[8] *National Cyclopædia of American Biography*, s.v. "Hawkins, John Henry Willis," 11:370.

[9] Darren Cushman Wood, "Radicals, Revivalists and Reformers: The Heritage of Labor and Religion in the United States," Division of Labor Studies, Indiana University, http://www.union1.org/OIP/Documents/IUPUI%20Lecture%2011.pdf (accessed March 1, 2009). See also William R. Sutton, *Journeymen for Jesus: Evangelical Artisans Confront Capitalism in Jacksonian Baltimore* (University Park: Pennsylvania State University Press, 1997).

[10] In June 1856, Thoreau and his Worcester friend Theophilus Brown (and perhaps Harrison Blake, as well) boarded the Providence and Worcester Railroad in Worcester, detraining at Wilkinsonville. There they hired a buggy to take them to Purgatory Chasm, an unusual geological feature in another part of Sutton. Their route would have taken them past St. John's Church and its rectory in Wilkinsonville, as well as past the site of Elisha Johnson's "cottage" (to use Thoreau's word) elsewhere in Sutton. In February 1717, Johnson's family had been trapped there by "The Great Snow" mentioned several times in *Walden*, until "an Indian [Andrew Abraham] found it only by the hole which the chimney's breath made in the drift, and so relieved the family," as Thoreau wrote in the chapter "Former Inhabitants; and Winter Visitors"—Thoreau, *Walden* (Princeton: Princeton University Press, 1971), 265. Abraham, a Nipmuck Indian landowner and Christian resident of the "praying town" of Hassanamesit in neighboring Grafton, operated a ford on the Blackstone River near Wilkinsonville, and had seen Mr. Johnson leave on foot to fetch provisions in the distant town of Marlborough just before the "Great Snow" began.

[11] Edmund A. Schofield, "The Origin of Thoreau's Fatal Illness," *Thoreau Society Bulletin* 171 (Spring 1985): 1–3. Thoreau's journal entry for December 3, 1860, is ambiguous as to the hill on which he had been counting tree rings that day, especially when read in context with earlier journal entries. He had been working on both Fair Haven Hill and Smith's Hill in the days and weeks before. The entry for December 3 says merely, "To Hill"—*Journal XIV: August, 1860-1861*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 290. The third paragraph of the entry begins, "I find no young hickories springing up on the *open* hillside." On December 1, he had examined "young hickories on Fair Haven Hill slope," while the next day he searched "long . . . at Britton's shanty and Smith's Hill" for "a seedling hickory under half a dozen years old." Until *The Dispersion of Seeds* was published in 1993, Fair Haven Hill and Smith's Hill were each plausible destinations for Thoreau's visit on December 3. Neither is correct, however. Echoing the journal passage of December 3, Thoreau states in *The Dispersion of Seeds* that "[o]n December 3d I find no young hickories springing up on the open and quite *bare* side of Lee's Hill"—Thoreau, *Faith in a Seed*: The Dispersion of Seeds *and Other Late Natural History Writings*, ed. Bradley P. Dean (Washington, D.C.: Island Press, 1993), 140. The wording in *The Dispersion of Seeds* indicates that "To Hill" in the journal passage means specifically Nashawtuc (or Lee's) Hill. Beyond the question of which hill Thoreau visited on December 3, 1860, there is abundant new evidence that his fatal cold was not the result of his foray into the Concord landscape that day. He did not become sick counting tree rings on a "bitterly cold day," in "deep snowdrifts," or in the midst of a raging "blizzard," as his biographers have claimed, the weather in Concord on December 3, 1860, mysteriously deteriorating with every retelling of the story. However, although he did not catch cold on Nashawtuc, the hill figures prominently in any discussion of the genesis of his illness.

[12] Amos Bronson Alcott, diary, 26 Nov.-9 Dec. 1860, Amos Bronson

Social Awareness: Thoreau and the Reform Movement

July 9 – 12, 2009, Concord, Massachusetts

See www.thoreausociety.org for Program Notes, Map, Accommodations, etc

Thursday, July 9, 2009

8-9:30 am **Walking Tours at Walden Pond**
Meet at Shop at Walden Pond (No Van Service)
1. Walter Brain, Exploring Walden Woods
2. Brianne Keith & Jeff Cramer, Pine Hill Walk/Henley Library Tour

9:30-3:30 pm **Registration** **Masonic Temple**

9:30-10:30 am **Refreshments** **Masonic Temple**

10:30-Noon **Workshop I** **Masonic Temple**
1. Panel Presentations Main Floor
   a. John Chateauneuf, Moderator
   b. Patrick Chura, *The Concord Surveyor and the Kansas Surveyor*
   c. Albena Bakratcheva, *Wisdom Applied to Life: Thoreau's Life Without Principle'*
2. Jym St. Pierre, *A Modern Saunter Through Thoreau's Maine Woods* Downstairs

Noon **Lunch on your own**

1:30-3:00 pm **Workshop II** **Masonic Temple**
1. Panel Presentations Main Floor
   a. Brianne Keith, Moderator
   b. Audrey Raden *'Teaching Us to Die': The Limitations of John Brown*
   c. Therese Nelson, *Reflections on 'Walden'*
2. Neil Yetwin, *Thoreau & Carl Jung* Downstairs

3:30-5:00 pm **Workshop III** **Masonic Temple**
1. Panel Discussion: *Thoreau and Indian Reform* Main Floor
   a. Jessie Bray, Panel Moderator & Presenter
   b. Joshua David Bellin
   c. Brad King
2. Edmund Schofield, *"Where's Walden (Pond/ Woods/Ecosystem)?: Limning the Boundary of Thoreau's Personal Elysium."* Downstairs

5:30-7 pm **Thoreau Farm Trust Picnic: Bring your own meal. Drinks provided.**

7:30-9 pm **John Stauffer:** ***Election of Abraham Lincoln: Transcendentalism and the 1860 Presidential Election*** Masonic Temple

Friday, July 10, 2009

Walking Tours of Concord
6:45-9:30 am Peter Alden, Birds and plants on a 2-mile (dry) loop walk at Great Meadows N.W.R. Meet at the CS lot at 6:30 for ride sharing.

8:30-10 am Janet Beck & Jayne Gordon, walking Tour: *John Brown's Concord* Masonic Steps

9:30-3 pm **Registration** Masonic Temple

9:30-10:30 pm **Refreshments** Masonic Temple

10:30-Noon **Workshop IV** **Masonic Temple**
1. Panel Presentations Main Floor
   a. Keya Banerjee, Moderator
   b. Stephen Spratt, *Eating Ethically in Thoreau's 'Wild Fruits'*
   c. Tom O'Malley, *Walking and Social Awareness for Thoreau*
2. D. B. Johnson, *Keeping it Simple: Writing Thoreau for Kids* Downstairs

Noon **Box Lunch** Masonic Temple Downstairs

1-2:30 pm **Workshop V** **Masonic Temple**
1. Kevin Van Anglen, Discussion of AG Theme Main Floor
2. Brian Donahue, *Harvard Forest Wildlands & Woodlands: A Vision for the Future of the Massachusetts Forest* Downstairs

3-4:30 pm **Workshop VI** **Masonic Temple**
1. Tom Potter, *Darwin and Thoreau: A Synthesis of Their Parallel Tracks—Abolition, Spirit, and Science* Main Floor
2. Len Gougeon, *Thoreau's Civil War* Downstairs
3. Leslie Wilson and Robert Hall, Concord Free Public Library Presentation, *Editing the TSB at CFPL* CFPL

5:30-7 pm **Dinner** **Trinitarian Church**

7:30-9 pm **Emerson Society Panel: *Emerson's Politics.* Intro by Todd H. Richardson; A discussion led by Daniel S. Malachuk** Masonic Temple

9-10 pm **Social Hour**

Saturday, July 11, 2009

7 am **Corinne H. Smith, Memorial Walk around Walden Pond** House Replica

8:00-9 am **Refreshments** Trinitarian Church

9-10:30 am **Annual Business Meeting**
Trinitarian Church, Concord

10:45-Noon **Dana S. Brigham Memorial Keynote Address:**

John T. Matteson, *Thoreau and Reform*

Noon **Box Lunch** Trinitarian Church

12:15-1:15 pm **Trinitarian Church, Richard Smith, as Henry D. Thoreau, rings the church bell and reads:**

A Plea for Captain John Brown

2-3:30 pm **Workshop VII** **Masonic Temple**

1. Susan Gallagher, Brianne Keith, & Michael Frederick, *A Documentary Edition 'Civil Disobedience'* Main Floor
2. Richard Higgins, *Thoreau and the Language of Trees* Downstairs
3. Jayne Gordon, Sleepy Hollow Cemetery Walk

4:00-5 pm **Reception for Keynote Speaker**
Private Residence

5-6:30 pm **Dinner**
Trinitarian Church

7-8:30 pm **David Mallett:** ***The Fable True***
Trinitarian Church

8:30-10 pm **Book Signing & Refreshments**
Trinitarian Church

Sunday, July 12, 2009

6:45-9:30 am Peter Alden, Easy walk to Great Blue Heron colony on hemlock wooded peninsula near White Pond. Park around Monument Square and meet at Masonic Temple for car pooling. This is a great show with 50 nests and over 100 noisy babies, lots of other life in a beaver swamp in a wild setting.

10-11:30 am **Workshop VIII** **Masonic Temple**

1. Nikita Pokrovsky, *Thoreau and Reform: Individual & Collective* Main Floor
2. John Wawrzonek, *Convergence of Critical Planetary-wide Issues* Downstairs

Noon-2 pm **Open House: Thoreau Farm Trust Birthday cake and tours with Larry Sorli, architect of the Thoreau birth house restoration.**

2:30-5 pm **The Thoreau Society & Orchard House at the School of Philosophy**

John T. Matteson, John Stauffer, Daniel S. Malachuk, and Lawrence Buell

Margaret on the Stairs, Waldo on the Common: The Origins of the Transcendental Self

Special Offer

Annie Dillard's art in limited edition prints is available on anniedillard.com. All proceeds go to Dr. Paul Faremr, who has gone with his teams into Africa to halt infectious disease.

The prints are $350 each.

ANNUAL GATHERING 2009 REGISTRATION

CONTACT

Person1 _____ Email1 _____
Person2 _____ Email2 _____
Address _____ Phone (_____) _____
Address _____ Check here ___ if you can volunteer.
City/State/Zip _____ Country _____
Please print clearly or affix address label here

REGISTRATION (required)

Member Active as of 7/1/09	# Persons	Postmarked By		Cost	Total
	_____	June 15, 2009	@	$60	$ _____
	_____	June 26, 2009	@	$65	$ _____
	_____	Register at Event	@	$70	$ _____

Non-Member Please consider joining!	# Persons	Postmarked By		Cost	Total
	_____	June 15, 2009	@	$80	$ _____
	_____	June 26, 2009	@	$85	$ _____
	_____	Register at Event	@	$90	$ _____

Student Members & Non-members	# Persons	Postmarked By		Cost	Total
	_____	Anytime	@	$35	$ _____

MEMBERSHIP

For US/Canada/Mexico:	# Persons	# New or # Renew		Cost	Total
Student	_____	_____ or _____	@	$25	$ _____
Individual	_____	_____ or _____	@	$45	$ _____
Family	_____	_____ or _____	@	$60	$ _____

For overseas: add $10 for Student, Individual, or Family memberships.

RECEPTION/ SPONSOR

Reception for the Keynote Speaker *ALL are invited to attend.* ***The Suggested Donation is $50.*** *Pre-registration is required; limited to first 50 registrants.*	# Persons		*Donation*	Total
	_____	@	$10-100	$ _____

Become an Annual Gathering sponsor for a $100 tax-deductalbe donation. In addition to the Reception, you will receive 2 Dave Mallet Tickets, and the 2006 TS AG Keynote Address *Absolute Freedom and Wildness: Thoreau, Anarchism, and the Wild* by Donald M. Whaley on DVD. All proceeds benefit the Thoreau Society

MEALS

Lunches	# Meals	# Meals	# Total		Cost	Total
Friday	___ As listed	___ Vegetarian	_____	@	$10	$ _____
Chicken Tarragon, Rotini Salad, Three Bean Salad, Rolls, Soda						
Saturday	___ As listed	___ Vegetarian	_____	@	$10	$ _____
Poached Salmon, Rice Salad, Green Bean Salad, Rolls, Soda						

Dinners (110 person limit)	# Meals	# Meals	# Total			
Friday	___ As listed	___ Vegetarian	_____	@	$28	$ _____
Salad, Pork Loin with Sage and Prunes, Gratin Dauphinois, Veg., Fruit, Beverages						
Saturday	___ As listed	___ Vegetarian	_____	@	$28	$ _____
Salad, Chicken Basquaise, Rice, Veg., Chocolate Mousse Cake, Beverages						

LIBRARY

Pre-Registration (no charge): Concord Free Public Library
Editing TSB at the CFPL. Limited to first 30 registrants.
Pre-registration required.

Number Attending:_____

SCHOOL OF PHIL

Sunday 12 July, 2:30-5 pm: The Thoreau Society & Orchard House at the School of Philosophy
John T. Matteson, John Stauffer, Daniel S. Malachuk, and Lawrence Buell
Margaret on the Stairs, Waldo on the Common: The Origins of the Transcendental Self
FREE for registered AG attendees. $20 everyone else. Space is limited. Pre-registration required.

Number Attending:_____

DAVID MALLETT

Concert with folk singer David Mallett and his band featuring ***The Fable True***, based on Thoreau's Maine Woods. The music includes Thoreau's words set to new melodies. **$10 for registered AG attendees & guests.** Mallett was the featured performer at the dedication of the Thoreau-Wabanaki Trail at Moosehead Lake in 2007.

$ _____

Number Attending:_____

PAYMENT

__**Check or M.O. Payable to *The Thoreau Society*** **CHECK TOTAL** $ _____

__**Credit Card** **MC Visa AmEx Discover** **CREDIT CARD TOTAL** $ _____

#_____ Exp _____ Sign _____

NOTE ON THE AG

I think you will agree after having reviewed the preceding schedule that this year's Thoreau Society Annual Gathering is shaping up to be one of the most exciting we have planned in a number of years.

To recap, we are happy to have John Matteson, author of *Eden's Outcasts: The Story of Louisa May Alcott and Her Father,* as our keynote speaker.

On Saturday evening, we have a concert planned with David Mallet, who will perform *The Fable True*, a set of music played around selected spoken passages from Thoreau's *Maine Woods*. I had the opportunity see this show in Greenville, Maine at Moosehead Lake two summers ago, and it was spectacular.

On Sunday, AG patrons will have the opportunity to visit the Thoreau Birth House, which shall be nearing the end of its renovations, and will have the opportunity to meet Larry Soli, the chief architect of the project.

Finally, the Thoreau Society and the Orchard House are collaborating this year in arranging a talk that will take place at the Concord School of Philosophy and will feature four well known scholars, John Matteson, John Stauffer, Daniel Malachuk, and Lawrence Buell discussing the "the origins of the transcendental self."

We have tried to plan a diverse, informative, and entertaining Annual Gathering that offers something of interest for everyone.

Look forward to seeing you in July.

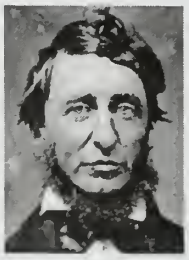
Sincerely yours,

Mike Frederick
Executive Director, Thoreau Society

P.S. The Reception for the Keynote Speaker is provided to the Thoreau Society at no cost in Memory of John Mack. Registered AG participants are invited (see registration form). All donations are 100 % tax-deductible.

Thoreau Society Bulletin

ISSN 0040-6406 Number 266 Spring 2009



More Notes from Concord

Information provided by the Thoreau Society Office.

MEMBERSHIP RENEWAL FORM

Please check the outside of your envelope for your membership renewal date to see if you need to renew at this time. You can use this form to renew your membership today or save it in your records for use at a later date.

Membership Levels

Individual (US/Canada/Mexico)*.....$45
Family (US/Canada/Mexico)*.....$60
Student (US/Canada/Mexico)*.....$25
Sustaining.....$80
* international memberships, add.....$10

Donor Circles (includes membership)

Maine Woods.....$100
Cape Cod.....$250
Concord & Merrimack.....$500
Walden.....$1,000
Life Membership.....$1,250

Library Subscription

(US/Canada/Mexico).....$75
All Other Library Subscription.....$90

Friends of Walden Pond Donation....._____

Bradley P. Dean Memorial Fund
(supports publication of TSB)....._____

Total Amount....._____

CONTACT INFORMATION

Name: _____

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Phone: _____

Email: _____

___Check (payable to the Thoreau Society)

___Credit Card (circle one): MC Visa Amex Disc

Card #: _____ Exp: ___/___

Signature: _____

Alcott Papers, MS Am 1130.12, Houghton Library, Harvard University (microfilm, William Munroe Special Collections, Concord Free Public Library).

[13] Concord, Massachusetts, School Committee. *Reports of the School Committee, and Superintendent of the Schools, of the Town of Concord, Mass.* (Concord: Benjamin Tolman, 1861), [3].

[14] Hawkins's visit could have occurred either during the morning of Monday, November 26, 1860, or on November 27. Thoreau's journal indicates that he was at home on the morning of November 26, but went to Hubbard's Woods that afternoon (Thoreau, *Journal XIV*, 269–275). There is no journal entry for November 27, and no other evidence rules out the possibility that he was home all that day. In his reminiscences, Russell stated that Thoreau "happened to speak, in some connection, of a man named Hawkins." Since both Blake and Russell were teachers, and perhaps also others in attendance at Blake's home on December 10, the meeting in Concord of the Massachusetts Teachers' Association might have been the "connection" that prompted Thoreau's mention of Hawkins. Thoreau did not attend the meeting, but he would certainly have known of it. Indeed, some of the visiting teachers might have boarded with his family.

[15] See Sandra Harbert Petrulionis, *To Set This World Right: The Antislavery Movement in Thoreau's Concord* (Ithaca: Cornell University Press, 2006).

[16] Hawkins was the rector at St. John's in Wilkinsonville until April 1862; Thoreau died on May 6, 1862.

[17] George William Hawkins, *Lunsford Lane; or, Another Helper from North Carolina* (Boston: Crosby & Nichols, 1863), 203.

[18] The 1865 Massachusetts state census schedule locates Hawkins in Worcester's Ward 8, Dwelling 423, Household 602 as of May 1, 1865. The house still stands. Located at 246 Salisbury Street, it is identified as the Dresser-Whitman House in the files of Preservation Worcester. Lane's house, on Wilmot Street, also survives.

[19] Hawkins, *Lunsford Lane*, 25.

[20] Lunsford Lane, *The Narrative of Lunsford Lane, Formerly of Raleigh, N.C. Embracing an Account of His Early Life, the Redemption by Purchase of Himself and Family from Slavery, and His Banishment from the Place of His Birth for the Crime of Wearing a Colored Skin. Published by Himself* (Boston: J. G. Torrey, Printer, 1842).

[21] See, for example, *North Carolina Slave Narratives: The Lives of Moses Roper, Lunsford Lane, Moses Grandy, and Thomas H. Jones*, ed. William L. Andrews (Chapel Hill: University of North Carolina Press, 2003), which features Lane's portrait on the cover; also, *From Bondage to Belonging: The Worcester Slave Narratives*, ed. B. Eugene McCarthy and Thomas L. Doughton (Amherst: University of Massachusetts Press, 2007), the first narrative in which is Lane's.

[22] John Spencer Bassett, *Anti-Slavery Leaders of North Carolina.* Johns Hopkins University Studies in Historical and Political Science, ser. 16, no. 6 (Baltimore: Johns Hopkins Press, 1898), 61 (accessed September 25, 2003 via the electronic text posted by the University of North Carolina at Chapel Hill as part of Documenting the American South at http://docsouth.unc.edu/nc/bassett98/bassett98.html). Bassett may not have realized that Hawkins was born in Baltimore, although Hawkins stated in the preface of his biography of Lane that he was born in the South and had lived in both Virginia and Maryland.

[23] Bassett, *Anti-Slavery Leaders of North Carolina*, 61. Lane provided an account of the mobbing incident in his *Narrative*.

[24] Bassett, *Anti-Slavery Leaders*, 61.

[25] Bassett, *Anti-Slavery Leaders*, 61.

[26] Bassett, *Anti-Slavery Leaders*, 61.

[27] Thoreau, *Journal VIII: November 1, 1855-August 15, 1856*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 380–381.

[28] Thoreau, *Journal VIII*, 381.

[29] Thoreau, *Walden*, 159. Stephen Fender has identified the salamander as *Ambystoma maculatum*—see Thoreau, *Walden*, ed. Stephen Fender (Oxford: Oxford University Press, 1997), 308. The Worcester Society of Natural History's manuscript records, preserved in the Worcester Historical Museum, prove valuable in identifying some of the other specimens Thoreau examined during this trip to Worcester. For example, as noted in Thoreau's journal entry for June 17, 1856, James gave Thoreau "some of the spawn of a shellfish from a string of them a foot long." According to the Society's records, the shellfish was a species of *Pyrula*. The spawn's collector, William A. Smith, had lectured on the spawn on April 19, 1855. His manuscript report survives among the Natural History Society's records. Thoreau visited the Natural History Rooms themselves, which housed the Society's library.

[30] For an excellent treatment of James's distinguished but troubled service with the Freedmen's Colony, see Patricia C. Click, *Time Full of Trial: The Roanoke Island Freedmen's Colony, 1862–1867* (Chapel Hill: University of North Carolina Press, 2001). Click consulted many sources for her book, including the Horace James materials in the Richard O'Flynn Papers at the Dinand Library, College of the Holy Cross, Worcester.

[31] Abijah P. Marvin, *History of Worcester in the War of the Rebellion*, new ed., rev. (Worcester: Published by the author, 1880), 417.

[32] Hawkins, *Lunsford Lane*, 207. Hawkins dedicated his biography of Lane to T. W. Wellington, "Of whose unobtrusive benevolence and genuine sympathy of heart, / The disabled Soldier in the Hospital and the wronged fugitive Slave / Have received many Substantial Tokens."

[33] However, Sande P. Bishop, in "Dale Hospital: A Civil War Hospital with Community Support" (1999), says that Wellington's hospital lasted for ten months, not five: "Lane, his wife and two daughters cared for 100 soldiers who were injured or fell ill at Massachusetts' training camps before the 'hospital' closed in 1863 after ten months of operation." Bishop's article is posted on the Web pages of the Office of the City Clerk of Worcester, Massachusetts, at http://www.ci.worcester.ma.us/cco/history/general/DaleHospital.htm (accessed March 2, 2009).

[34] Hawkins, *Lunsford Lane*, 194-195.

[35] The 1865 Massachusetts state census schedule places Lane (as of May 1, 1865) in Worcester Ward 2, Dwelling 458, Household 666. In Ann S. Lainhart's "People of Color in the Massachusetts State Census, 1855–1865," searchable on the website of the New England Historic Genealogical Society at http://www.newenglandancestors.org/database_search/poc.asp (accessed March 2, 2009), Lane's age is given as fifty-six and his birthplace as North Carolina. His wife Martha is also listed; her age and place of birth are the same as her husband's. Their sixteen-year-old son, Charles L., is listed as having been born in Massachusetts.

[36] Lunsford Lane, "Report of Mr. Lunsford Lane, Sr.," in "Schools in North Carolina," *Daily Spy* (Worcester, Mass.), March 29, 1866. Lane's report is dated "Newbern, N.C., June 16, '65." Lane may have been called to North Carolina by his family's old friend, Horace James, who served as Superintendent of the Freedmen's Colony on Roanoke Island, North Carolina. Booker T. Washington claimed that, "[i]n spite of the fact that he had been driven out of his native land," Lane "remained, to the end, a true son of the South"—Booker T. Washington, *The Story of the Negro: The Rise of the Race from Slavery* (New York: Doubleday, Page & Company, 1909), 1: 309.

[37] *National Cyclopædia of American Biography*, s.v. "Hawkins, John Henry Willis."

[38] The transaction is dated July 13, 1869, as recorded in the Worcester Registry of Deeds (until recently housed in the Worcester County Court House), Book 798, 15–18.

[39] In the Ninth Census of the United States for Cambridge, Massachusetts (enumerated on July 29, 1870), they are located in Dwelling 194, Household 240. Lane is listed as "Lanceford Lane," a physician, age fifty-five. Some census information—especially age—is notoriously unreliable. In 1870, Lane would actually have been about sixty-seven.

[40] This article is based in part on material gathered for a book-in-progress on the history of Worcester. An earlier, unedited form of it is mounted on the Thoreau Institute website at http://www.walden.org/Institute/Collections/Schofield/Schofield%20Hawkins.pdf. I dedicate this edited version to our country's new president, Barack Hussein Obama.

Andrew Wyeth: A Personal Remembrance

William Wheeler Anderson

With the death of Andrew Wyeth of Chadds Ford, Pennsylvania, this past winter, America lost one of its great unheralded Thoreauvians. Artist and illustrator N. C. (Newell Convers) Wyeth—Andrew's father and the first in a well-known dynasty of visual artists—passed on to his son a perspective on the world inspired by Thoreau, an ability to frame the richness of his surroundings that matched Thoreau's vision of the binding unities underlying abundant variety.

My grandmother Esther Howe Wheeler Anderson was part of the group that began the Thoreau Society in 1941. She had been riding her horses throughout Concord and keeping a journal of her travels. Moved by Thoreau's writings, she realized that she had seen and photographed many of the same places that Thoreau had described. In turn, over the following decades, she gave many others, including me, a unique view of Thoreau through her slide lectures. She presented one titled "Thoreau Country" many times over a period of forty years to appreciative members of the Thoreau Society and other audiences.

By the time I went to college and took up photography

in earnest, I was well-versed in seeing the Concord landscape as a photographer. At the college art gallery, I came across work by Andrew Wyeth, and marveled at how it seemed to say the same thing as my grandmother's pictures. She had expressed in her work what Thoreau before her had expressed in words—"seeing, that was my everyday business."

I eventually moved to Maine, where I met Andrew Wyeth. I knew of his father's involvement with the book *Men of Concord* (a collection of journal passages by Thoreau, selected by Francis Allen, illustrated by N. C. Wyeth, with unsigned pen-and-ink illustrations by a teenage Andrew Wyeth, published in 1936 by Houghton Mifflin).[1] I consequently mentioned that I was a Concordian. He responded that he was born in 1917, on Thoreau's birthday. I later realized that he was born on the one hundredth anniversary of Thoreau's birth, to a man who was an ardent admirer of Thoreau. Much can be said about the random synchronicity of events in life. However, the nature and expression of N. C. Wyeth's fascination with Thoreau surpassed the merely circumstantial in their consequences.

N. C. Wyeth was at the height of his career when he became involved with the book eventually issued under the title *Men of Concord*. He had turned the page on static illustration and found ways to harness new printing methods toward the effective synthesis of art and literature. He was illustrating a highly popular series of epics for Scribner in New York. These illustrated classics were stories of struggle and morality, and the artwork they contained reflected Wyeth's own Transcendental focus on the individual and his place in the world, informed by reading Thoreau and Emerson.

As he thought over his Concord book, N. C. Wyeth sought to become intimate with the physical world of Thoreau's Concord. He considered moving to Concord with his family. He visited the place when he could, slept out by Walden Pond, roved the woods, and climbed Fairhaven Hill overlooking the Sudbury River, embracing the reality of Thoreau's domain while ever more suffusing it with his fervent devotion to the author and with his own creative imagination.

Andrew Wyeth was homeschooled by his father and aunt—to an extreme, as he would recount later in life. Even at the age of ninety, he expressed resentment of the drawing disciplines he was required to master under his father's supervision. But despite the tensions this instruction engendered, N. C. succeeded in guiding his son toward seeing clearly and depicting in his work what he saw with an intensity equal to that in Thoreau's written observations of nature.

Andrew grew to understand that most of us occupy the world without truly observing it, and he developed the ability to walk out into it and see a picture—in effect, to capture the data flow of the passing moment. At a time when the move toward optical and ultimately electronic image-making increasingly devalued the marketplace importance of the artist's eye, this was hardly a trivial gift. The eye—Andrew Wyeth's, Esther Anderson's, mine, or yours—sees more when it looks compassionately. The ability to capture the momentary impressions conveyed by the senses—to integrate a volume of detail in a meaningful way—both requires and represents a high level of consciousness, which is one measure, and arguably the definition, of our humanity. Until the end of his long life, Andrew Wyeth never ceased to practice the Thoreauvian virtues instilled in him by his father.

Notes

[1] For a discussion of the evolution of *Men of Concord*, see Leslie Perrin Wilson, "N. C. Wyeth, Thoreau, and *Men of Concord*," *Concord Saunterer* n.s. 8 (2000): 65-92.

Please submit items for the Summer *Bulletin*
to your editor before June 15
Leslie Perrin Wilson; lwilson@minlib.net

Although exceptions will occasionally be made for longer pieces, in general articles and reviews should be no longer than 1500 words. All submissions should conform to *The Chicago Manual of Style*. The Thoreau Edition texts (Princeton University Press) should be used as the standard for quotations from HDT's writings, when possible. Contributors need not be members of the Thoreau Society, but all non-members are heartily encouraged to join.

Concord in Massachusetts, Discord in the World: A Review

Sarah Chapin

Jannika Bock. *Concord in Massachusetts, Discord in the World: The Writings of Henry Thoreau and John Cage.* Frankfurt: Peter Lang, 2008. 273p.

Jannika Bock's recently published dissertation on American composer John Cage's connection to Henry Thoreau carries the reader back to the experimental music and arts of the 1960s. Bock's objective is to "demonstrate the likeness between Cage's aesthetic concepts and those of Thoreau as they are reflected in their texts, . . . propose new ways of reading their texts, which differ significantly from conventional interpretations," and "offer new approaches to the oeuvres of the two men" (2). Bock has chosen "to trace Cage's fascination with Thoreau and his works as expressed in his own writings" (5). She explains:

> By juxtaposing Cage's with Thoreau's writings, concepts and ideas become apparent in Thoreau's texts which otherwise would not have been noticed. The same holds true for the texts of Cage: their juxtaposition with Thoreau's works reveals to what extent Cage's thoughts are connected and/or rely on Thoreau's and his texts. Formerly hidden relations become visible, and surprising intersections between the written works of Cage and Thoreau come to the fore: at the same time that Thoreau appears as a precursor to Cage, Cage seems to be following Thoreau. Their texts cross-fertilize each other (16).

But "instead of using Cage's writings as auxiliary texts to understand his musical compositions and, by extension, his aesthetics," Bock proposes "to turn to them alone to follow Cage's thoughts on art" (17), which she considers "an appealing alternative to traditional ways" (19).

Enter Thoreau. His writings illustrate Cage's artistic

constructions. Bock refers to the aphoristic "If you want to say something hip, turn to Henry Thoreau," which was included in an advertisement in Bergen Evans's *Dictionary of Quotations* (published in 1968), just a year after Cage's attention was first drawn to Thoreau's texts (33). She then launches into a detailed description of the efforts to preserve Walden Pond from public misuse, erosion, and other "environmental concerns" as well as a general objection to the then-unpopular war. "It is in this climate of great social change that Cage is introduced to the writings of Thoreau . . . the man whom he has most likely encountered in national magazines as a rugged individualist who loved the wilderness and propagated a theory of non-conformity" (40). Bock justifies her decision to make the dichotomy of Cage and Thoreau as complete as she can even if it requires stretching relevance to the fringes of verisimilitude.

The next section of Jannika Bock's presentation introduces Transcendentalism, beginning with some differences in attitude between Thoreau and Ralph Waldo Emerson: "the early Emerson, the metaphysicist . . . [and] the later Thoreau, the naturalist" (79). She notes Emerson's statement that he would have to "satisfy . . . the demands of the spirit" before he could be a naturalist, while Thoreau "attempted a convergence of fact and truth, i.e. materialism *and* spiritualism" (83). She emphasizes Thoreau's suggestion that "scientific knowledge should be used to arrive at greater truths" (88) and Emerson's claim that "from natural laws universal laws can be derived" (89). Thoreau, Bock writes, "attempts to reconcile his sensory approach and distrust of pure sensuality. He practices his senses and focuses on perceiving with his senses. At the same time he systematically approaches and contemplates what he perceives to ensure that he does not completely succumb to overt sensuality" (98).

Between 1837 and 1855, Thoreau expressed his thoughts on music in his journal. He "wrote most extensively on the question of art and music in that time period." (100). Lawrence Buell has commented that Transcendentalists, in particular Thoreau, "recognized no distinction between art and life."[1] Bock elaborates: "Thoreau's main goal was to reconcile . . . art and life, and for him life was closely tied to nature. In his various texts, Thoreau praises nature's sheer abundant beauty, and he wants to draw attention to the beauty that surrounds us in nature on a daily basis. By doing that, he stretches the conventional definition of art. To Thoreau, art is not limited to museums and galleries. It is life itself, and it comprises both, all living things that surround us and how we choose to live our lives" (100-101). Thoreau wrote in his journal in April 1846, "It is something to be able to paint a particular picture—or to carve a statue—and so to make a few objects beautiful—but it is far sublimer to carve & paint the very atmosphere & medium through which we look—which morally we can do. To affect the quality of the day that is the highest of arts."[2] At the same time, he claimed that art and genius are "strange and wild to the mass of men,"[3] a view that Bock sees as "paving the way for Avant-garde art" (105).

Speaking specifically of music, Bock gives us Thoreau's view of sounds "which others might refer to as noise" (107). "Thoreau pays close attention to nature's music: he listens to the creaking of crickets, the baying of dogs and the murmuring of rivers . . . To him, '[n]ature makes no noise. The howling storm—the rustling leaf—the pattering rain—are no disturbance. There is an essential and unexplored harmony in them.'" (107).[4]

"Mayflower (*Epigæa repens*)"—photograph by Herbert Wendell Gleason, from Volume 12 of the 1906 Manuscript Edition of Thoreau's *Journal*.

The epigæa looks as if it would open in two or three days at least,—showing much color . . . The flower-buds are protected by the withered leaves, oak leaves, which partly cover them, so that you must look pretty sharp to detect the first flower.

***Journal*, April 4, 1859**

Bock mentions Thoreau's fascination with the Aeolian harp—"the one instrument that could catch the sad and triumphant melodies of nature" (110)—and the "telegraph harp" (so-called because the wind vibrates the telegraph wires), which Bock says "exemplifies best Thoreau's multi-sensory approach to music . . . [Its] combination of nature and artificiality is one of the striking characteristics of Thoreau's very modernist understanding of what music is and foreshadows Cage's musical synthesis of nature and technology" (110). Man-made music on a man-made instrument is artificial. Even the ringing of a village bell is artificial. But when the sound passes through the air it becomes an "earth-song," as Thoreau termed it.[5] "Adults despise 'those cheap and simple sounds . . . because their ears are dull & debauched'" (113), but children's ears are receptive to them. Openness to sensory data from the world around us is key. Bock points out that in his eulogy to Thoreau, Emerson praised Thoreau's "power of observation," which suggested "additional senses" (115).

Silence, too, has its place in Thoreau's definition of music. Bock writes, "In Thoreau's understanding, silence and nature's music also serve the same purpose: they are a means for gaining transcendence (125)." The difference is that "[silence] is when we hear inwardly—sound is when we

hear outwardly."[6] She accepts, with some reservations, that "Thoreau's thoughts on art, in particular music and its alleged counterpart silence, anticipated the experiments of the musical Avant-garde, specifically Cage's treatment of sounds. It is also true that Cage continued Transcendentalism's, especially Thoreau's, thoughts in the fields of the arts and intentionally aligned himself with Concord's 19th century thinker(s)" (236). But she finds that "Cage and Thoreau worked with very different means: whereas Thoreau focused on one's relationship to Nature (i.e. Nature with a capital N) and one's role in society and the world, Cage put music into the center of his investigations. Both, however, used their aesthetic programs to further their attempt to free society of its rigid rules and restrictions and to pave the way for an anarchic order of society" (236).

In her conclusion, Bock questions whether "Cage's and Thoreau's similar aesthetics are the results of American culture, which is marked by the same (aesthetic) beliefs" (238). She has no doubt, however, that for both Thoreau and Cage, "every discord can be regarded as a concord," and that "Thoreau's work in Concord, Massachusetts affirmed Cage's experiments with discords in the world, and Cage's search for discords points back to Thoreau's quest for (musical) concord" (240). To complete her ultimate linguistic intricacy, she sees "the writings of Henry David Thoreau and John Cage" as "closely intertwined and interdependent, but—above all— . . . surprisingly in accord" (240).

Jannika Bock's subject matter is potent. But there are other perspectives, including Oliver Sacks's broader, more elemental assertion in *Musicophilia* that there is "much evidence that humans have a musical instinct no less than a language instinct, however this evolved."[7]

Bock "identified the cornerstones of Cage's definition of music, which comprise an appreciation of environmental sound, the extensive use of technology, an emphasis on creative listening, the adoption of nonintentionality and indeterminacy as well as the communal-egalitarian aspect of music" (154). Other artists, however, have not always been inclined to judge John Cage on Cage's own terms. Arnold Schoenberg is supposed to have commented that Cage was a talented inventor (like his father), not a composer. Cornelius Cardew's "apostasy threatened to confirm what most conservative music critics had been saying all along: that the musical experiments of Cage and his school were little more than Dadaist doodling."[8] And to Aaron Copland is attributed the well-known quote about Cage's music: "fascinating as it is . . . it has more originality of sound than of substance."[9]

John Cage was able to exploit his reputation as a resourceful, experimental musician throughout the turbulence of the 1960s and '70s. Although his name evokes mixed feelings among some musicians and audiences, there always seems to be a complimentary murmur in the background for his successful daring to stretch the boundaries of musical composition.

Jannika Bock's presentation is both scholarly and creative. Nevertheless, her argument fails to convincingly bridge the divergence between Cage's extravagances and Thoreau's lucidity.

Notes

[1] Lawrence Buell, *Literary Transcendentalism: Style & Vision in the American Renaissance* (Ithaca: Cornell University Press, 1973), 66.

[2] Henry D. Thoreau, *Journal. Volume 2: 1842-1848*, ed. Robert Sattelmeyer (Princeton: Princeton University Press, 1984), 236-237.

[3] Thoreau, *Journal XI: July 2, 1858-February 28, 1859*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 450.

[4] The Thoreau passage in the quotation from Bock comes from the journal entry for November 18, 1837—Thoreau, *Journal. Volume 1: 1837-1844*, ed. Elizabeth Hall Witherell, William L. Howarth, Robert Sattelmeyer, and Thomas Blanding (Princeton: Princeton University Press, 1981), 13.

[5] See the journal entry for October 18, 1857, for example—Thoreau, *Journal X: August 8, 1857-June 29, 1858*, ed. Bradford Torrey (Boston: Houghton Mifflin, 1906), 107.

[6] Thoreau, *Journal. Volume 2*, 113.

[7] Oliver Sacks, *Musicophilia: Tales of Music and the Brain* (New York: Knopf, 2008), x.

[8] John Adams, *Hallelujah Junction: Composing an American Life* (New York: Farrar, Straus & Giroux, 2008), 77.

[9] Howard Pollack, *Aaron Copland: The Life and Work of an Uncommon Man* (New York: Henry Holt and Company, 1999), 199.

Abstracts

Papers Presented at Thoreau Society Session 1 ("Global Thoreau") at the Modern Language Association Convention, Chicago, December 27-30, 2007

"*Walden* in the Tropics," Jorge Marcone

The title "*Walden* in the Tropics" refers to three different things in this paper. First, it addresses the question of the presence of Thoreau in key Latin American writers. In his *An Introduction to American Literature* (1971), Jorge Luis Borges profiles Thoreau around three basic themes. The first is his withdrawal to Walden Pond to spend time reading the classics, engaging in literary composition, and closely observing nature. The second consists of Thoreau's particular personal and professional renunciations, which Borges illustrates by quoting from Emerson's eulogy on Thoreau. Finally, the third theme is the paradoxical nature of Thoreau's anarchism: unusually pacific and negative. It is an irony as well that it is Borges who would help us understand why Thoreau didn't have a chance in those revolutionary days in Latin America. Thoreau may have been a casualty of the Cold War, and of the pursuit of economic, social, and artistic modernization in the 1960s and 1970s, even by violent means. Despite these signs, he was widely read by Latin American authors. For instance, he was particularly important for the influential Cuban writer José Martí, but Martí has left no text on him, even though he wrote essays on Emerson and Whitman. Thoreau is hardly more than a stereotype or a rumor, or a lost volume in the Latin American library of American writing.

Second, "*Walden* in the Tropics" refers to another question that disconcerts readers in the global North and South alike: is there any "nature writing" in Latin America; or, furthermore, is there a significant corpus of "environmental literature"? Would reading *Walden*, however, help in this search, or would Thoreau become an obstacle; or, even worse, an unwilling agent of global environmentalism from the North? This paper argues that the lessons that could be derived from *Walden* for

an environmental perspective on Latin American literature are not the Thoreauvian adoration of nature, but at least two aspects of *Walden* largely missed by readings in the South: (a) the criticism in "Economy" of the alienation of work and division of labor in capitalist society, the absurdity of the economy of growth, colonialism, world commerce, the purpose of education, and so on; and (b) the imperative of authenticity, rather than the acritical or dogmatic repetition of perspectives. "*Walden* in the Tropics," finally, is a title that rephrases an original one by Aldous Huxley: "Wordsworth in the Tropics." Huxley's criticism of Wordsworth, justified or not, argues against betraying our own intuitions about wilderness in favor of our preferred doctrines or preconceived philosophies. The paper illustrates this contribution of *Walden* with an overview of the Latin American "novel of the jungle" from the first half of the twentieth century.

"Looking through the Oriental Glass: Representation and Allusion in Thoreau's *Walden*," Parvinder Mehta

In this paper, taking the example of Henry David Thoreau's *Walden*, I examine the location of the American writer vis-à-vis the oriental references in terms of Saidian claims of translation, relocation, and containment of the Orient, resulting in a representation that asserts the writer's meaning and interpretation. Thus *Walden,* seemingly full of oriental references from sacred Hindu texts like *Bhagwad Gita* and from Persian poetry, is revealed as an ultimately "American" text and addresses the western reader by claiming an American identity in the end. I am aware of the critical irony in such an endeavor. This paper is not an attack on Thoreau's use of oriental references in *Walden*. It rather examines orientalist strategies induced through the narrative voice and various themes, images, and motifs in a comparative way and offers a non-essentialist critique based on Thoreau's representation of oriental thought that subsequently affirms his own American identity. My central argument presents Thoreau's references to orientalism as a deliberate act of looking *through* the oriental glass initially and eventually looking *at* the oriental glass that ultimately reflects his own shadow on the glass. This paper does not question Thoreau's allusion to oriental references in *Walden*; it rather points to how a close rereading of the text in terms of narrative voice, images, and ultimate approach illustrates a Saidian appropriation of such references. Neither does it contend that Thoreau's interest in orientalism be mistaken as an adoption of oriental thought. Thoreau's contributions to the American literary scene are remarkable and his role as a prominent American Transcendentalist reveals a richness and appreciation for eastern mystical thought. The strategic references to the Orient will be analyzed for a deeper understanding of Thoreau's love for Indian philosophy. Such an analysis also raises questions about Thoreau's location vis-à-vis oriental thought. Is it annexed in the imperialistic way that Said talks of or is it a genuine appreciation of the oriental 'text'? Does *Walden* become a "colonialist" text or can it be read as a global text?

"'The Church of Keeping Silence': Transatlantic Tranströmer Transmitting Thoreau," Kathleen Peterson

In this paper I read *Walden* alongside a poem by the much-lauded Swedish poet Tomas Tranströmer, "Five Stanzas to Thoreau." Tranströmer's concise lyric narrates Thoreau's departure into the wilderness, and helps us understand that the spiritual aim of *Walden* proceeds towards an ever-loosening, ever dismantling concept of self as an act of release, freedom, and joy. By looking at Tranströmer's version of Thoreau we can detect how the subject of *Walden* loosens his grip on making meaning of nature, and lets nature, instead, make meaning of him. Interiority—inwardness, the private site of possessed sentience, the room of the self in which mental activity takes place—isn't figured as an interior space at all but as a practice of receptivity and engagement determined to cross all kinds of boundaries: between the subject and the object, the social and the individual, the cultural and the natural. Individuality's purchase on experience, in *Walden*, is not ultimately about isolation or privacy, or about the ethical attributes of those ways of living but about a formulation of subjectivity in which the individual willingly surrenders an identity in isolation to one in such deep relation with the natural world that boundaries begin to give way. Still, this is an act of personhood, and the paper ultimately suggests that a condition of a subject "not wanting to have a subject" guides Tranströmer's work and haunts Thoreau's—but only as an action taken by a person, as an actual act of subjectivity.

Notes & Queries

Thanks to all who wrote for *TSB* 266. **Robert Clarke**— a member of the Thoreau Society Board of Directors—is a Thoreauvian by way of teaching English indoors and learning nature outdoors, and (he tells us) a purported contrarian, as well. Trained in biology, ecology, and botany, **Edmund A. Schofield** shifted his research focus to Thoreau in the late 1970s, served as president of the Thoreau Society from 1990 to 1992, and is currently working on a history of Worcester, Massachusetts. Born and raised in Concord, photographer **William Wheeler Anderson**—an advocate of creative community-building—now lives in Maine and maintains Web pages at http://www.bbvpress.com/Thoreau/. **Sarah Chapin**—a music teacher, Concord resident, and writer on local subjects—served as treasurer of Walden Forever Wild for many years.

Thanks, too, to proofreaders **Dave Bonney**, **Ron Hoag**, and **Bob Hudspeth**, and to everyone who passed along items for this column.

Allen Amenta announces that his screenplay *A Beeper for Henry David* was purchased by Doukas Films of Athens, Greece. The script is scheduled for filming in 2010. Congratulations to Allen, and also to **Jack Hussey** on the publication of his book *The Ghosts of Walden: Three Concord Stories* (College Station, Texas: Virtualbookworm.com Publishing, 2009).

Kevin Van Anglen has sent a copy of his article "Transcendentalism and Religion: The State of Play," published in *Literature Compass* 5/6 (2008). **James Eggert** has forwarded two chapters from his new collection, *Meadowlark Economics: Collected Essays on Ecology, Community, and Spirituality* (Berkeley, California: North Atlantic Books, 2009).

Mike Berger and **Sandy Petrulionis** both report the mention of the Thoreau brothers' travels on the Merrimack River in John McPhee's "Checkpoints" in the February 9/16, 2009 issue of the *New Yorker*. **Randall Conrad** notices the piece "Pedestrian Pursuits" by Katherine A. Powers in the

"Lady's-Slippers"—photograph by Herbert Wendell Gleason, from Volume 8 of the 1906 Manuscript Edition of Thoreau's *Journal*.

Everywhere now in dry pitch pine woods stand the red lady's-slippers over the red pine leaves on the forest floor, rejoicing in June, with their two broad curving green leaves,—some even in swamps. Uphold their rich, striped red, drooping sack.

***Journal*, June 5, 1856**

Boston *Sunday Globe* for November 30, 2008; Powers cites Thoreau's "Walking." **Sue Hobig** finds references to Thoreau in Mike Tidwell's "The Low-Carbon Diet," published in the January/February 2009 issue of *Audubon*, and also quotations from and references to Thoreau in Fran Sorin's book *Digging Deep* (2004). **Richard Jones** writes about a letter to the editor in the January 25, 2009, Boulder *Daily Camera*, in which Jim Martin looks to Thoreau's *Walden* "to restore confidence and perspective" in these difficult economic times. **John L. Milazzo** observes that a quotation from Thoreau appears in the December 2008 issue of *Precision Shooting*.

Thoreau is mentioned in an article by **John Roman** about Robert Bly, accessible at http://www.menweb.org/weekbly.htm. **Corinne Smith** reports several articles, including "The End of Alone" by Neil Swidey, published in the *Boston Globe Magazine* for Sunday, February 8, 2009. The cover image for the issue shows a young man with a cell phone standing on a wintry Walden Pond. The photograph is captioned "What would Thoreau think?" Corinne also tells of a reference to Thoreau in Phoebe Atwood Taylor's 1937 mystery *Figure Away*. She and **Marjorie Harding** both send word of Verlyn Klinkenborg's "Walking with Henry," published in the New York *Times* for February 22, 2009.

M. Anthony Southwood calls attention to an Adrian Higgins article—"Study Calls on 'Citizen Scientists' to Tap Their Inner Thoreau"—in the January 29, 2009, North Virginia edition of the Washington *Post*, and to the inclusion of Thoreau in a group of sixty-six prominent figures in an interpretive illustration by John Mavroudis of Barack Obama's inauguration. The illustration appears on the cover of the February 2, 2009, issue of the *Nation*.

Former *TSB* editor **Bob Hudspeth** sends information about the publication of many recent Thoreau-connected pieces, among them: Charles Cantrell's poem "The Mad Bomber Dreaming He's Henry David Thoreau," which appears in *English Journal* 97, no. 4 (March 2008); Jonathan Rosenbaum's "Historical Meditations in Two Films by John Gianvito" in *Film Quarterly* 62, no. 2 (Winter 2008/2009); and Henry Shukman's "England's Culinary Wild West" (New York *Times*, November 30, 2008).

Finally, your editor is pleased to report that Bill Brassard and Andrea Zimmermann have generously responded to the call in *TSB* 264 for volunteers to prepare a descriptive finding aid for the Thoreau Society's Kovar Collection.

Additions to the Thoreau Bibliography

Robert N. Hudspeth

Banga, Shellie Christine. "A Banquet of Silhouettes: William Least Heat-Moon's Travel Trilogy in Context." 2008. 204 p. Ph.D. dissertation, University of California, Davis. "Uses Heat-Moon to enter important debates (populated by authors ranging from H.D. Thoreau to N. Scott Momaday to Annie Dillard) in unexpected ways."

Becher, Anne, and Joseph Richey. "Thoreau, Henry David." In *American Environmental Leaders From Colonial Times to the Present*. Millerton, N. Y.: Grey House Publishing, 2008. 825p. hardcover (ISBN 1576071626), $49.50. Pp. 2:806-809. Biographical entry.

Besaw, Bridget. *Wildness Within Wildness Without: Exploring Maine's Thoreau Wabanaki Trail*. Reviewed by Jennifer Winger in *Nature Conservancy* 58, No. 4 (Winter 2008): 77.

Bicknell, Kent. "Brooks and Ditches: A Transcendental Look at Education." *Independent School* 68, No. 1 (Fall 2008): 82-88.

Buchanan, Eugene. "Finding Your Inner Thoreau." *Canoe & Kayak* (March 2009): 22-24.

Drew, Bernard A. "Let Henry Speak." *Thoreau Society Bulletin* No. 265 (Winter 2009): 8-9.

Fitzgerald, John P. "Following Henry." *Messing About in Boats* 26, No. 10 (February 2009): 14-15. Reprint of the December 2008 essay in *Wooden Canoe*.

Gilsdorf, Ethan. "Tracking Thoreau Through a Land 'Grim and Wild.'" *New York Times* (September 19, 2008): 4. In the "Escapes" section of the paper.

Klinkenborg, Verlyn. "Walking With Henry." *New York*

Times (February 22, 2009): 9. In the Sunday "Opinion" section.

Leff, David K. *Deep Travel: In Thoreau's Wake on the Concord and Merrimack.* Iowa City: University of Iowa Press, 2009. 280p. hardcover (ISBN 1587297892), $32.00.

Lewis, Michael, ed. *American Wilderness.* Reviewed by William Rossi in *Thoreau Society Bulletin* No. 265 (Winter 2009): 3-4.

Lundin, Roger, ed. *There Before Us: Religion, Literature, and Culture from Emerson to Wendell Berry.* Reviewed by Brian Ingraffia in *Religion & Literature* 40, No. 2 (Summer 2008): 99-102.

McKibben, Bill. *American Earth: Environmental Writing Since Thoreau.* Reviewed by Jason Mark in *The Progressive* 73, No. 2 (February 2009): 42-44; by Scott Slovic in *Environment* (November-December 2008): 45; by Verlyn Klinkenborg in *Artforum International* 15, No. 3 (September-November 2008): 13-16; by Rebecca Tuhus-Dubrow in *The Nation* (July 21/28, 2008): 44-50; by Robert Saunderson in *School Library Journal* 54, No. 7 (July 2008): 127; by John Derbyshire, "Man is Wolf to Wolf," *The New Criterion* (March 2008): 4-8. In a generally acerbic review, Derbyshire finds that, "Inevitably in all this silliness and error, there is a lot of bad writing," but he also says: "What, then, is there to like in *American Earth*? Quite a lot, actually. The best pieces here are straightforward descriptions of natural phenomena, especially those that show nature in all her gruesome cruelty."

Manoli-Skocay, Constance. "The CFPL's Thoreau Books Project." *Thoreau Society Bulletin* No. 265 (Winter 2009): 9-11.

Newman, Lance. *Our Common Dwelling: Henry Thoreau, Transcendentalism, and the Class Politics of Nature.* Reviewed by Bridget Keegan in *Symbiosis: A Journal of Anglo-American Literary Relations* 12, No. 1 (April 2008): 103-107.

Parini, Jay. *Promised Land: Thirteen Books That Changed America.* Reviewed by Steven G. Kellman in *The Chronicle Review* (December 19, 2008): B10-23.

Perrin, Steve. "Consciousness: The Inside Story." *Thoreau Society Bulletin* No. 265 (Winter 2009): 7-8.

Primack, Richard B., Abraham J. Miller-Rushing, and Kiruba Dharaneeswaran. "Changes in the Flora of Thoreau's Concord." *Biological Conservation* 142, No. 3 (March 2009): 500-508.

Reynolds, David S. *Waking Giant: America in the Age of Jackson.* Reviewed by Sandra Harbert Petrulionis in *Thoreau Society Bulletin* No. 265 (Winter 2009): 14-15.

Richey, Lance Byron. "Henry David Thoreau: A Truly Secular Franciscan." *The Cord: A Franciscan Spiritual Review* 58, No. 1 (January-March 2008): 30-50.

Rosenbaum, Jonathan. "Historical Meditations in Two Films by John Gianvito." *Film Quarterly* 62, No. 2 (Winter 2008-2009): 26-32. Reviews the documentary film "Profit Motive and the Whispering Wind," which focuses on grave sites including Thoreau's.

Schechter, Bill. "On Teaching Thoreau." *Thoreau Society Bulletin* No. 265 (Winter 2009): 1-3.

Smith, Daniel B. "What Is Art For?" *New York Times Magazine* (November 16, 2008): 39. Recounts a canoe trip on the Concord River.

Sullivan, Robert. *The Thoreau You Don't Know: What the Prophet of Environmentalism Really Meant.* Reviewed in *Kirkus Reviews* 77, No. 2 (January 15, 2009): 76; by Donna Seaman in *Booklist* 105, No. 12 (February 15, 2009): 23; in *Publisher's Weekly* 256, No. 5 (February 2, 2009): 41.

Thoreau, Henry D. *Excursions.* Reviewed in *Contemporary Literature* 290, No. 1691 (Winter 2008): 517-518; in *Times Higher Education* No. 1863 (September 19, 2008): 48.

———. *Thoreau at Walden.* Cartoon version of *Walden* for young readers by John Porcellino, reviewed in *Kirkus Reviews* 76, No. 7 (April 1, 2008): 369 and in 76, No. 23 (December 1, 2008): 21; by Diana Lutz in *Natural History* 117, No. 10 (December 2008-January 2009): 46. "Not many children are likely to 'get' this book, yet it might prepare them for a day when they understand what is meant by 'a life of quiet desperation' and are looking for another way"; in *School Library Journal* (Fall 2008): 62 and on their website (www.schoollibraryjournal.com); by Michele Gorman in *Library Media Connection* (April-May 2008): 53.

Van Anglen, K. P. "Transcendentalism and Religion: The State of Play." *Literature Compass* 5/6 (2008): 1010-1024.

Yetwin, Neil B. "Thoreau, Jung, and the Collective Unconscious." *Thoreau Society Bulletin* No. 265 (Winter 2009): 4-7.

Young, Robert. *Walking to Wachusett: A Re-Enactment of Henry David Thoreau's "A Walk to Wachusett."* Leominster, Mass.: R. Young, 2008. 216p. papercover (ISBN 9780615264080), $14.95.

We are indebted to the following individuals for information used in this *Bulletin*: Sandra Harbert Petrulionis, Lance Byron Richey, K. A. Van Anglen, Richard Winslow III, and Robert Young. Please keep your editor informed of items not yet added and new items as they appear.

President's Column

Tom Potter

I encourage you to visit the historic town of Concord this July as the Thoreau Society again celebrates Henry's birthday with an informative and thought-provoking series of presentations and activities at the Annual Gathering. Our keynote speaker will be John Matteson, author of *Eden's Outcasts*, the wonderful story of Louisa and Bronson Alcott. If you have not read this informative work, plan to do so before the meeting and bring your copy for the author's autograph.

Like many not-for-profit organizations, the Thoreau Society is struggling to meet its financial obligations. The costs of producing our two publications (the *Saunterer* and the *Bulletin*) and of managing the Annual Gathering continue to increase. As you consider your charitable donations this year, please keep the Society in mind. The Board of Directors and Executive Director Mike Frederick work continuously to lower operating costs while improving the income side of the ledger. Please become part of this team with your generous response to the annual appeal.

I look forward to seeing you in Concord, my favorite American town, and to chatting with you. If you have a favorite Thoreau story, share it with me. If I haven't heard it before, I'll add it to my own stash.

Notes from Concord

Michael Frederick, Executive Director

The Thoreau Society's Transcendental Roots

Henry D. Thoreau associated himself with the New England Transcendentalists, a small group of conscientious writers and philosophers who lived during the nineteenth century and aimed through their individual works to define the American character and to create a national identity for the burgeoning country.

The philosophy of Transcendentalism is based on the idea that reality is understood both empirically through the senses and abstractly (or spiritually) through the intuition. It has its origins in the German Idealism of Immanuel Kant and his commentators, especially Thomas Carlyle and Samuel Taylor Coleridge. Other influences include Neoplatonism and eastern philosophy and religion, including Indian and Chinese scripture. At its core is the belief in human freedom and freewill and the motive power of individuals to shape their own destinies.

Ideas similar to those of the Transcendentalists circulated during the twentieth century in the works of Carl Jung and Joseph Campbell. Through the writings primarily of Thoreau and Emerson, and particularly Thoreau's masterpiece, *Walden*, the New England Transcendentalists established the uniquely American genre of nature writing, and the majority of nature writers, from John Muir to Edward Abbey, have been inspired by the Concord authors. Today Thoreau is recognized by Edward O. Wilson and others for his pioneering scientific works in the fields of ecology and biodiversity studies.

The Thoreau Society—in promoting Thoreau's life, works, and legacy—helps to foster an appreciation for the relevance of both the sciences and the humanities for understanding our place in today's world. Founded in 1941, the Thoreau Society is the oldest and largest organization devoted to an American author. Our members represent a wide range of professions, interests, and communities across the United States and around the world. They are connected by the conviction that Henry Thoreau and the New England Transcendentalists had important things to say and crucial questions to ask that are just as significant in our time as in theirs.

If you know someone who may be interested in the Thoreau Society and in helping to carry on a key tradition in American thought and letters, please consider encouraging them to attend an upcoming event, such as the exceptional Annual Gathering we have planned for July 9-12 this summer. As any Society member who has attended a gathering can tell you, our events attract top talent from the best universities and colleges, but are relaxed enough that most attendees come comfortably attired in t-shirts and sandals and equipped with backpacks. All are welcome.

Finally, remember to check your envelope for your membership renewal date. You may use the enclosed membership form to renew your membership or pass it along to a friend and invite them to join or even consider giving them a gift membership in your name. Maintaining and improving our membership helps us to carry on the great traditions of the Thoreau Society.

The *Thoreau Society Bulletin*, published quarterly by the Thoreau Society, is indexed in *American Humanities Index* and *MLA International Bibliography*.

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Established in 1941, the **Thoreau Society, Inc.**, is an international nonprofit organization with a mission to stimulate interest in and foster education about Thoreau's life, works, legacy, and his place in his world and in ours, challenging all to live a deliberate, considered life. The Thoreau Society has the following organizational goals:

- To encourage research on Thoreau's life and works and to act as a repository for Thoreau-related materials
- To educate the public about Thoreau's ideas and their application to contemporary life
- To preserve Thoreau's legacy and advocate for the preservation of Thoreau country

Membership in the Society includes subscriptions to its two publications, the *Thoreau Society Bulletin* (published quarterly) and *The Concord Saunterer: A Journal of Thoreau Studies* (published annually). Society members receive a 10% discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the Annual Gathering.

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